THE EARTHS IN THE UNIVERSE

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EARTHS IN THE UNIVERSE.

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THE

EARTHS IN THE UNIVERSE,

AND THEIR INHABITANTS;

ALSO,

THEIR SPIRITS AND ANGELS:

FROM WHAT HAS BEEN HEARD AND SEEN.

BY

EMANUEL SWEDENBORG.

BEING A TRANSLATION OF HIS WORK ENTITLED
"DE TELLURIBUS IN MUNDO NOSTRO SOLARI, QUÆ VOCANTUR PLANETÆ:
ET DE TELLURIBUS IN CŒLO ASTRIFERO: DEQUE ILLARUM
INCOLIS; TUM DE SPIRITIBUS ET ANGELIS IBI:
EX AUDITIS ET VISIS. LONDINI: 1758."

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ON THE

EARTHS IN THE UNIVERSE.

1. INASMUCH as, by the Divine mercy of the Lord, the interiors of my spirit are open to me, and thereby it has been granted me to discourse not only with spirits and angels who are near our earth, but also with those who are near other earths; and whereas I had a desire to know whether other earths exist, and of what sort they are, and what the quality of their inhabitants, therefore it has been granted me of the Lord to discourse and converse with spirits and angels who are from other earths, with some for a day, with some for a week, and with some for months; and to be instructed by them concerning the earths, from which and near which they were; and concerning the lives, customs, and worship of the inhabitants thereof, with various other things worthy to be noted. Because in this manner it has been granted me to become acquainted with such things, it is permitted to describe them according to what has been heard and seen.

It is to be observed, that all spirits and angels are from the human race;[a] and that they are near their respective earths;[b] and that they are acquainted with things on those earths. Also that by them man may be instructed, if his interiors be so open as to be enabled to speak and converse with them; for man in his essence is

EXTRACTS FROM THE ARCANA CŒLESTIA.

[a] That there are no spirits and angels, but what were of the human race, n. 1880.

[b] That the spirits of every earth are near to their own particular earth, because they are from the inhabitants, and of a genius similar to them; and that they are to be serviceable to the inhabitants, n. 9968.

8581

a spirit,[c] and together with spirits as to his interiors;[d] wherefore he whose interiors are opened by the Lord, may discourse with them, as man with man.[e] This has been granted me now daily for twelve years.

2. That there are many earths, and men upon them, and thence spirits and angels, is a thing most perfectly known in the other life, for it is there granted to every one who desires it from a love of truth and consequent use, to discourse with the spirits of other earths, and thereby to be confirmed concerning a plurality of worlds, and to be informed, that the human race is not confined to one earth only, but extends to earths innumerable; and moreover to know, what is the particular genius, manner of life, and also divine worship, prevailing amongst the inhabitants of each particular earth.

3. I have occasionally discoursed on this subject with the spirits of our earth, and the result of our conversation was, that any man of an enlarged understanding may conclude, from various considerations, that there are many earths, and that they are inhabited by men; for it is a suggestion of reason, that so great material masses as the planets are, some of which far exceed this earth in magnitude, are not empty masses, and created only to be conveyed in their revolutions round the sun, and to shine with their scanty light for the benefit of one earth, but that their use must needs be more enlarged and distinguished. He who believes, as every one ought to believe, that the Deity created the universe for no other end, than

[c] That the soul, which lives after death, is the spirit of man, which is the real man in him, and also appears in another life in a perfect human form, n. 322, 1880, 1881, 3633, 4622, 4735, 6054, 6605, 6626, 7021, 10594.

[d] That man, even during his abode in the world, as to his interiors, consequently as to his spirit or soul, is in the midst of spirits and angels, of a quality agreeing to his own, n. 2378, 3645, 4067, 4073, 4077.

[e] That man is capable of discoursing with spirits and angels, and that the ancients on our earth did frequently discourse with them, n. 67, 68, 69, 784, 1634, 1636, 7802. But that at this day it is dangerous to discourse with them, unless a man be in a true faith, and be led of the Lord, n. 784, 9438, 10,751.

that mankind, and thereby heaven, might have existence, for mankind is the seminary of heaven, must needs believe also, that wheresoever there is any earth, there are likewise human beings.

That the planets, which are visible to our eyes, as being within the boundaries of this solar system, are earths, may appear manifest from this consideration, that they are bodies of earthy matter, because they reflect the light of the sun, and when seen through optical glasses, they appear, not as stars glittering by reason of their flame, but as earths variegated by reason of their opaque spots. The same may further appear from this consideration, that they, in like manner as our earth, are conveyed by a progressive motion round the sun, in the way of the zodiac, whence they have their years, and seasons of the year, as spring, summer, autumn, and winter; and in like manner, revolve about their own axis, whence they have their days, and times of the day, as morning, mid-day, evening, and night. Moreover, some of them have moons, which are called satellites, and which perform their revolutions round their central globes, as the moon does round our earth. The planet Saturn has besides a large luminous belt, as being furthest distant from the sun, which belt supplies that earth with much light, although reflected. How is it possible for any reasonable person, acquainted with these circumstances, to assert that such bodies are void, and without inhabitants?

4. Moreover, in my discourse with spirits, I have at such times suggested, that it is very credible that in the universe there are more earths than one, from this consideration, that the starry heaven is so immense, and the stars therein are so innumerable, each of which in its place, or in its world, is a sun, and like our sun, though of various magnitudes. Every considerate person is led to conclude, that so immense a whole must needs be a means to some end, the ultimate of creation, which end is the kingdom of heaven, wherein the Divine Being may dwell with angels and men: for the visible universe, or

the heaven resplendent with stars so innumerable, which are so many suns, is only a means, for the existence of earths, and of men upon them, of whom may be formed a heavenly kingdom. From these considerations every reasonable person must needs be led to conceive, that so immense a means, adapted to so great an end, was not constituted for a race of men from one earth only, and for a heaven thence derived: for what would this be to the Divine Being who is infinite, and to whom thousands, yea, ten thousands of earths, all full of inhabitants, are comparatively small, and scarce of any account.

5. Moreover, the angelic heaven is so immense, that it corresponds with all and every thing belonging to man, myriads corresponding to every member and organ, and to all the viscera, and the respective affections of each: and it has been given to know, that heaven, as to all its correspondences, can by no means exist, except from the inhabitants of very many earths.[f]

6. There are spirits whose sole study is to acquire to themselves knowledges, because they are delighted only with knowledges. These spirits are permitted to wander at large, and even to pass out of this solar system into others, and to procure for themselves knowledges. They have declared, that there are not only earths inhabited by men, in this solar system, but also out of it in the starry heaven, to an immense number. These spirits are from the planet Mercury.

7. As to what in general concerns the divine worship of the inhabitants of other earths, such amongst them as are not idolaters, all acknowledge the Lord to be the only

[f] That heaven corresponds to the Lord, and that man, as to all and everything belonging to him, corresponds to heaven, and that hence heaven, before the Lord, is a man in a large effigy, and may be called the Grand Man, n. 2996, 2998, 3624—3649, 3636—3643, 3741—3745, 4625. Concerning the correspondence of man, and of all things belonging to him, with the Grand Man, which is heaven, in general, from experience, n. 3021, 3624—3649, 3741—3751, 3883—3896, 4039—4051, 4218—4228, 4318—4331, 4403—4421, 4527—4533, 4622—4633, 4652—4660, 4791—4805, 4931—4953, 5050—5061, 5171—5189, 5377—5396, 5552—5573, 5711—5727, 10,030.

God; for they adore the Divine Being not as invisible, but as visible, for this reason amongst others, because when the Divine Being appears to them, he appears in a human form, as he also formerly appeared to Abraham and others on this earth;[g] and they who adore the Divine Being under a Human Form are all accepted of the Lord.[h] They say also, that no one can rightly worship God, much less be joined to Him, unless he comprehends Him by some idea, and that God cannot be comprehended except in a Human Form; and if He be not so comprehended, the interior sight, which is of the thought, concerning God, is dissipated, as the sight of the eye is, when looking upon the boundless universe; and that in this case the thought must needs sink into nature, and worship nature instead of God.

8. When they were told that the Lord on our earth assumed the humanity, they mused awhile, and presently said that it was done for the salvation of the human race.

Of the Earth or Planet Mercury, its Spirits and Inhabitants.

9. That the universal heaven resembles one man, who is therefore called the Grand Man, and that all and everything with man, both his exteriors and interiors, correspond to that man or heaven, is an arcanum not as yet known in the world; but that it is so, has been abundantly proved.[f] To constitute that Grand Man, there is need of spirits from many other earths, those

[g] That the inhabitants of all the earths adore the Divine Being under a Human Form, consequently the Lord, n. 8541—8547, 10,159, 10,736, 10,737, 10,738. And that they rejoice when they hear that God was actually made Man, n. 9361. That it is impossible to think of God except in a Human Form, n. 8705, 9359, 9972. That man may worship and love what he has some idea of, but not what he has no idea of, n. 4733, 5110, 5633, 7211, 9267, 10,067.

[h] That the Lord receives all who are in good, and who adore the Divine Being under a Human Form, n. 9359, 7173.

who come from our earth into heaven not being sufficient for this purpose, being respectively few; and it is provided of the Lord, that whensoever there is a deficiency in any place as to the quality or quantity of correspondence, a supply be instantly made from another earth, to fill up the deficiency, that so the proportion may be preserved, and thus heaven be kept in due consistence.

10. It was also discovered to me from heaven, in what relation to the Grand Man the spirits from the planet Mercury stand, namely, that they have relation to the memory, but to the memory of things abstracted from terrestrial and merely material objects. Since however it has been granted to discourse with them, and this during several weeks, and to learn their nature and quality, and to observe how the inhabitants of that earth are particularly circumstanced, I shall adduce what has been thus experimentally made known to me.

11. On a time some spirits came to me, and it was declared from heaven, that they were from the earth which is nearest to the sun, and which in our earth is known by the name of the planet Mercury. Immediately on their coming, they explored my memory in search of all that I knew: spirits can do this most dexterously, for when they come to man, they see in his memory all things contained therein.[i] During their inquiries after various things, and amongst others, after the cities and places where I had been, I observed that they had no inclination to know anything of temples, palaces, houses, or streets, but only of those things which I knew were transacted in those places, also of whatever related to the rule and government therein prevailing, and to the tempers and manners of the inhabitants, with other things of a similar nature: for such things cohere with places in

[i] That spirits enter into all the things of man's memory, n. 2488, 5863, 6192, 6193, 6198, 6199, 6214. That angels enter into the affections and ends, from which and for the sake of which man thinks, wills, and acts in such and such a manner in preference to every other, n. 1317, 1645, 5844.

man's memory; wherefore when the places are excited in remembrance, those things also are brought to view at the same time. I was much surprised to find them such; wherefore I asked them, why they disregarded the magnificence of the places, and only attended to the things and circumstances connected therewith. They answered, because they had no delight in looking at things material, corporeal, and terrestrial, but only at things real: hence it was confirmed, that the spirits of that earth, in the Grand Man, have relation to the memory of things abstracted from what is material and terrestrial.

12. It was told me, that such is the life of the inhabitants of that earth, namely that they have no concern about things terrestrial and material, but only about the statutes, laws, and forms of government, which prevail among the nations therein; also about the things of heaven, which are innumerable: and I was further informed, that several of the men of that earth converse with spirits, and that thence they have the knowledges of spiritual things, and of the states of life after death; and thence also their contempt of things corporeal and terrestrial; for they who know of a certainty, and believe, that they shall live after death, are concerned about heavenly things, as being eternal and happy, but not about worldly things, only so far as the necessities of life require. Inasmuch as the inhabitants of the planet Mercury are of such a quality, therefore also the spirits who are from thence are so likewise.[b]

13. With what eagerness they inquire into and imbibe the knowledges of things, such as belong to the memory elevated above the sensualities of the body, was made manifest to me from this circumstance, that when they looked into those things which I knew respecting heavenly subjects, they passed hastily through them all, declaring every instant the nature of each: for when spirits come to man, they enter into all his memory, and excite thence whatever suits themselves: yea, what I have often observed, they read the things contained therein,

as out of a book.[k] These spirits did this with greater dexterity and expedition, because they did not stop at such things as are heavy and sluggish, and which confine and consequently retard the internal sight, as all terrestrial and corporeal things do, when regarded as ends, that is, when alone loved; but they looked into things essential: for such things, which are not clogged with things terrestrial, elevate the mind upwards, thus into a wide field; whereas mere material things sink the mind downwards, and at the same time contract and shut it up.

Their eagerness to acquire knowledges, and to enrich the memory, was manifest also from the following circumstance: on a time whilst I was writing somewhat concerning things to come, and they were at a distance, so that they could not look into those things from my memory, because I was not willing to read them in their presence, they were very indignant, and contrary to their usual behaviour, they were desirous to abuse me, saying that I was one of the worst of men, with such like indignities; and that they might give proof of their resentment, they caused a kind of contraction attended with pain on the right side of my head even to the ear; but these things did not hurt me: nevertheless, in consequence of having done evil, they removed themselves to a yet greater distance, but presently they stood still again, desirous to know what I had written: such is their eager thirst after knowledges.

14. The spirits of Mercury, above all other spirits, possess the knowledges of things, as well respecting this solar system, as respecting the earths which are in the starry heaven; and what they have once acquired to themselves, that they retain, and also recollect it as often as any thing similar occurs. Hence also it may appear manifest, that spirits have memory, and that it is much more perfect than the memory of men; and further, that what they hear, see, and perceive, they retain, and espe-

[k] That the spirits who are attendant on man, are in possession of all things belonging to his memory, n. 5853, 5857, 5859, 5860.

cially such things as delight them, as these spirits are delighted with knowledges; for whatever things cause delight, and affect the love, these flow in as it were spontaneously, and remain; other things do not enter, but only touch the surface and pass by.

15. When the spirits of Mercury come to other societies, they explore and collect from them what they know, and then they depart; for such communication is granted amongst spirits and especially amongst angels, that when they are in a society, if they are accepted and loved, all things which they know are communicated.[1]

16. In consequence of their knowledges, the spirits of Mercury have an extraordinary degree of haughtiness; wherefore they are given to understand, that although they know innumerable things, yet there are infinite things which they do not know; and that if their knowledges should increase to eternity, the notice even of all general things would still be unattainable. They are told likewise of their haughtiness and high-mindedness, and how unbecoming such a temper is; but on such occasions they reply, that it is not haughtiness, but only a glorying by reason of the faculty of their memory; thus they have the art of exculpating themselves, and excusing their foibles.

17. They are averse to discourse consisting of vocal expressions, because it is material; wherefore when I conversed with them without intermediate spirits, I could only do it by a species of active thought. Their memory, as consisting of things not of images purely material, affords a nearer supply of its objects to the thought; for the thought, which is above the imagination, requires for its objects things abstracted from material. But not-

[1] That in the heavens there is given a communication of all good things, inasmuch as it is the property of heavenly love to communicate all its possessions with others; and that hence the angels derive wisdom and happiness, n. 549, 550, 1390, 1391, 1399, 10,130, 10,723.

withstanding this, the spirits of Mercury are little distinguished for their judgment, having no delight in the exercise of that faculty, and the deducing of conclusions from knowledges: for bare knowledges alone are the things which give them pleasure.

18. They were questioned, whether they proposed to themselves any use from their knowledges; and at the same time it was represented to them, that it is not enough to be delighted with knowledges, because knowledges have respect to uses, and uses ought to be the ends of knowledges; from knowledges alone no use results to them, but to others with whom they are disposed to communicate their knowledges; and that it is very inexpedient for any one, who wishes to become wise, to rest satisfied with mere knowledges, these being only administering causes, intended to be subservient to the investigation of things belonging to life: but they replied, that they were delighted with knowledges, and that knowledges to them are uses.

19. Some of them also are not willing to appear as men, like the spirits of other earths, but as crystalline globes; the reason why they are desirous to appear so, although they do not appear so, is, because the knowledges of things immaterial are represented in the other life by crystals.

20. The spirits of Mercury differ totally from the spirits of our earth, for the spirits of our earth have not so much concern about immaterial things, but about worldly, corporeal, and terrestrial things, which are material; wherefore the spirits of Mercury cannot abide together with spirits of our earth, and consequently, wheresoever they meet them, they fly away; for the spiritual spheres, which are exhaled from each, are almost contrary the one to the other. The spirits of Mercury have a common saying, that they have no inclination to look at a sheath, but at things stripped of their sheath, that is, at interior things.

21. On a time there appeared a whitish coloured flame,

which burnt briskly, and this for nearly an hour. That flame signified the approach of spirits of Mercury, who for penetration, thought, and speech, were more prompt than the former spirits. When they were come, they instantly ran through the things contained in my memory, but I could not perceive what observations they made, by reason of their promptitude. I heard them afterwards express the quality of some particulars; in respect to what I had seen in the heavens and in the world of spirits, they said that they knew those things before. I perceived that a multitude of spirits consociated with them was behind, a little to the left in the plane of the back of the head.

22. At another time I saw a multitude of such spirits, but at some distance from me, in front a little to the right, and thence they discoursed with me, but by means of intermediate spirits; for their speech was as quick as thought, which does not fall into human speech, but by means of other spirits; and what surprised me, they spake not singly, but in a volume together, and yet readily and rapidly. Their speech appeared undulatory, in consequence of the numbers who spake at the same time, and what is remarkable, it was conveyed towards my left eye, although they were to the right. The reason was, because the left eye corresponds to the knowledges of things abstracted from what is material, consequently to such things as belong to intelligence; whereas the right eye corresponds to such things as belong to wisdom.[m] They likewise perceived and judged of what they heard with the same promptitude with which they discoursed, saying of such a thing that it was so, and of such a thing that it was not so; their judgment was as it were instantaneous.

[m] That the eye corresponds to the understanding, because the understanding is internal sight, and the sight of things immaterial, n. 2701, 4410, 4526, 9051, 10,569. That the sight of the left eye corresponds to truths, consequently to intelligence; and the sight of the right eye corresponds to the goods of truth, consequently to wisdom, n. 4410.

23. There was a spirit from another earth, who was well qualified to discourse with them, being a quick and ready speaker, but who affected elegance in his discourse. They instantly decided on whatever he spake, saying of this, that it was too elegant; of that, that it was too polished: so that the sole thing they attended to was, whether they could hear anything from him which they had never known before, rejecting thus the things which were as shades to the substance of the discourse, as all affectations of elegance and erudition especially are; for these hide real things, and instead thereof present expressions, which are only material forms of things; for the speaker keeps the attention fixed herein, and is desirous that his expressions should be regarded more than the meaning of them, whereby the ears are more affected than the minds of the audience.

24. The spirits of the earth Mercury do not abide long in one place, or within companies of the spirits of one world, but wander through the universe. The reason is, because they have relation to the memory of things, which memory must be continually stored with fresh supplies; hence it is granted them to wander about, and to acquire to themselves knowledges in every place. During their sojourning in this manner, if they meet with spirits who love material things, that is, things corporeal and terrestrial, they avoid their company, and betake themselves where such things are no subjects of discourse. Hence it may appear, that their mind is elevated above things of sense, and thus that they are in an interior light. This was also given me actually to perceive, whilst they were near me, and discoursed with me: I observed at such times, that I was withdrawn from things of sense, insomuch that the light of external vision began to grow dull and obscure.

25. The spirits of that earth go in companies and phalanxes, and when assembled together, they form as it were a globe; thus they are joined together by the Lord, that they may act in unity, and that the knowledges of

each may be communicated with all, and the knowledges of all with each, as is the case in heaven. That they wander through the universe to acquire the knowledges of things, appeared to me also from this circumstance, that once, when they appeared very remote from me, they discoursed with me thence, and said, that they were then gathered together, and journeying out of the sphere of this world into the starry heaven, where they knew such spirits existed as had no concern about terrestrial and corporeal things, but only about things elevated above them, and that they were desirous to associate with those spirits. It was said that they themselves do not know whither they are journeying, but that they are led by the Divine guidance to those places where they may be instructed concerning such things as they are yet unacquainted with, and which agree with the knowledges that they have already. It was said further, that they do not know how they find the companies with whom they are joined together, and that this also is of Divine direction.

26. In consequence of their thus journeying through the universe, and thereby being enabled to know more than others respecting the worlds and earths out of the sphere of our solar system, I have also discoursed with them on this subject. They said that in the universe there are very many earths inhabited by men; and that they wonder how any should suppose, whom they called men of little judgment, that the heaven of the Omnipotent God consisted only of spirits and angels who come from one earth, when these comparatively are so few, that in respect of the Omnipotence of God they are scarce anything, nor would it alter the case even supposing there were myriads of worlds, and myriads of earths. They declared moreover, that they knew there were earths existing in the universe to the number of some hundred thousands and upwards; and yet what is this to the Divine Being who is Infinite?

27. The spirits of Mercury, who were attendant upon

me whilst I was writing and explaining the Word as to its internal sense, and who perceived what I wrote, said that the things which I wrote were very gross, and that almost all the expressions appeared as material; but it was given to reply, that to the men of our earth what was written seemed subtle and elevated, and many things incomprehensible. I added, that some on this earth do not know that it is the internal man which acts on the external, and causes the external to live; and that they persuade themselves from the fallacies of the senses that the body has life, and that in consequence thereof, such as are wicked and unbelieving entertain doubts respecting a life after death; also, that the part of man which is to live after death is not by them called spirit, but soul; and that they dispute what soul is, and where is its abode, and believe that the material body, although dispersed to all the winds, is to be joined again to it, in order that man may live as man; with many other things of a like nature. The spirits of Mercury, on hearing these things, asked, whether such men could become angels; and it was given to answer, that those become angels who have lived in the good of faith and charity, and that then they are no longer in external and material things, but in internal and spiritual; and when they come into that state, that they are in a light superior to that in which the spirits from Mercury are. To convince them that it was so, an angel was allowed to discourse with them, who had come into Heaven from our earth, having lived in the good of faith and charity, concerning whom more will be said presently.

28. On another occasion, there was sent me by the spirits of Mercury a long piece of paper, of an irregular shape, consisting of several pieces pasted together, which appeared as if covered with print, like our printed books. I asked whether they had the art of printing amongst them; but they said they had not, nevertheless they knew that on our earth we had such printed papers. They had no inclination to say more; but I perceived that they

thought that knowledges with us were upon our paper, and not so much in our understandings, thus in a sneering way insinuating, that our papers knew more than we ourselves did; they were instructed however how the real case was in this respect. After some time they returned, and sent me another paper, which appeared also printed like the former, but not so pasted together and irregular, but neat and handsome. They said, that they were further informed, that in our earth there are such papers, and books made of them.

29. From the above account it appears manifest, that spirits retain in the memory what they see and hear in another life, and that they are capable of being instructed alike as when they were men in the world, consequently of being instructed in things belonging to faith, and thereby of being perfected. In proportion as spirits and angels are of a more interior character, in the same proportion they receive instruction more readily, and in a greater fulness, and retain it more perfectly: and inasmuch as this faculty abides for ever, it is evident that they are continually advancing in wisdom. With the spirits of Mercury there is a constant growth in the science of things, but not in wisdom thence derived, because they love knowledges, which are means, but not uses which are ends.

30. The particular genius of the spirits who are from the planet Mercury, may still further appear from the following account. It is to be observed, that all spirits and angels whatsoever were once men; for the human race is the seminary of heaven; also that the spirits are altogether such, as to affections and inclinations, as they were during their life in the world whilst men; for every one's life follows him into another world.[n] This being

[n] That every one's life remains with him and follows him after death, n. 4227, 7440. That the externals of life are kept closed after death, and the internals opened, n. 4314, 5128, 6495. That then all and every the thing of thought are made manifest, n. 4633, 5128.

the case, the genius of the men of every earth may be known from the genius of the spirits who come from thence.

31. Inasmuch as the spirits of Mercury in the Grand Man have relation to the memory of things abstracted from what is material, therefore when any one discourses with them concerning things terrestrial, corporeal, and merely worldly, they are altogether unwilling to hear him; and if they are forced to hear, they transmute the things spoken of into other things, and for the most part into things contrary, that they may avoid attending to them.

32. That I might be fully convinced of this their particular genius, it was allowed to represent to them meadows, fallow lands, gardens, woods, and rivers, to represent such things is imaginatively to exhibit them before another, in which case, in the other world, they appear to the life; but they instantly transmuted them, obscuring the meadows and fallow fields, and by representations filling them with snakes. The rivers they made black, so that the water no longer appeared limpid. When I asked them why they did so, they said that they had no inclination to think of such things, but of things real, which are the knowledges of things abstracted from what is terrestrial, especially of such things as exist in the heavens.

33. Afterwards I represented to them birds of different sizes, both large and small, such as exist on our earth; for in the other life such things may be represented to the life. When they saw the birds represented, they were disposed at first to change them, but afterwards they were delighted with them and seemed satisfied; the reason was, because birds signify the knowledges of things, and the perception of this signification flowed in also at that instant;° thus they desisted from transmuting them,

° That birds signify things rational, things intellectual, thoughts, ideas, and knowledges, n. 40, 745, 776, 778, 866, 888, 893, 5149, 7441. And this with a variety according to the kinds and species of birds, n. 3219.

and thereby from averting the ideas of their memory. Afterwards it was allowed to represent before them a most pleasant garden full of lamps and lights; instantly they paused, and their attention was fixed, by reason that lamps with lights signify truths which are lucid by virtue of good.[p] Hence it was made manifest that their attention might be fixed in viewing things material, if the signification of those things in a spiritual sense was but insinuated at the same time; for the things belonging to such spiritual sense are not so abstracted from things material, being representative thereof.

34. Moreover I discoursed with them concerning sheep and lambs, but they were not disposed to hear of such things, because they were perceived by them as things terrestrial. The reason was, because they did not understand what innocence is, which lambs signify, as was perceivable from this circumstance, that when I told them that lambs, represented in heaven, signify innocence,[q] they immediately said that they did not know what innocence was, but only knew it as to the name; and this was, because they are affected only with knowledges, and not with uses, which are the ends of knowledges, consequently they cannot know, from internal perception, what innocence is.

35. Some of the spirits of the earth Mercury on a time came to me, being sent by others, with intent to learn what I was employed about, to whom one of the spirits of our earth said, that they might tell those who sent them not to speak any thing but what was true, and not, according to their usual practice, suggest things opposite to what they are questioned about; for if any of the spirits of our earth were to do so, they would be chastised for it. But immediately the company which was at a distance, from which those spirits were sent

[p] That lamps with lights signify truths which are lucid by virtue of good, n. 4638, 9548, 9783.

[q] That lambs in heaven, and in the Word, signify innocence n. 3994, 7840, 10,132.

made answer, that if they must be chastised on that account, they must all be chastised, inasmuch as by reason of acquired habit they could not do otherwise. They added, that when they discourse with the men of their own earth, they also do so, but this not with any intention of deceiving, but to inspire a desire of knowledge; for when they suggest things opposite, and conceal things in a certain manner, then a desire of knowledge is excited, and thereby from an earnestness to search out and discover those things, the memory is perfected. I also discoursed with them at another time on the same subject, and because I knew that they conversed with the men of their earth, I asked them in what manner they instruct their inhabitants. They said that they do not instruct them as to all particulars in relation to the subject matter of instruction, but still insinuate some perception thereof, that thus a desire of examining and acquiring the knowledge of it may be excited and cherished; which desire would die away, in case they fully explained all particulars. They added, that they suggest objections of things opposite also, for this reason, that the truth afterwards may appear more striking; for all truth is made manifest by relation to its opposites.

36. It is their constant custom not to declare to another what they know, but still they desire to learn from all others what is known to them: nevertheless, with their own society they communicate all things, insomuch that what one knows all know, and what all know each one knows in that society.[1]

37. Inasmuch as the spirits of Mercury abound with knowledges, they are principled in a species of haughtiness; hence they imagine that they know so much, that it is almost impossible to know more. But it has been told them by the spirits of our earth, that their knowledge is not so extensive as they imagine, but comparatively scanty, and that the things which they do not know are infinite in respect to what they do know, and as the waters of the largest ocean compared with the waters of a

very small fountain; and further, that the first step in the ladder of wisdom is to know, acknowledge, and perceive that what is known is little and scarce anything in comparison with what is unknown.

To convince them that this is the case, it was granted, that a certain angelic spirit should discourse with them, and should tell them in general what they knew, and what they did not know, and that there were infinite things which they did not know, also that eternity would not suffice for their acquiring even a general knowledge of things: he discoursed by angelic ideas much more readily than they did, and because he discovered to them what they knew, and what they did not know, they were struck with amazement.

Afterwards I saw another angel discoursing with them; he appeared at some height to the right; he was from our earth, and enumerated very many things which they did not know; afterwards he discoursed with them by changes of state, which they said they did not understand; then he told them that every change of state contains infinite things, as did also every smallest part of such change. When they heard these things, inasmuch as they had been puffed up with self-conceit by reason of their knowledges, they began to humble themselves: their humiliation was represented by the sinking downwards of their volume; for that company then appeared as a volume, in front at a distance towards the left, in the plane of the region below the navel, but the volume appeared as it were hollowed in the middle, and elevated on the sides; a reciprocal movement was also observed therein. They were likewise given to understand what that signified, namely, what they thought in their humiliation, and that they who appeared elevated on the sides were not as yet in any humiliatien. Then I saw that the volume was separated, and that they who were not in humiliation were remanded back towards their orb, the rest remaining where they were.

38. On a time the spirits of Mercury came to a certain

spirit from our earth who, during his abode in the world, had been most distinguished for his great learning, it was Christian Wolf, desiring to receive information from him on various subjects; but when they perceived that what he said was not elevated above the sensual things of the natural man, inasmuch as in his discourse his thoughts were intent on fame and honorary distinction, and he was desirous, as in the world, for in another life every one is like his former self, to connect various things into series, and from those series again and continually to form other conclusions, and thus to construct a chain of several consequences and deductions grounded therein, which they did not see or acknowledge to be true, and which therefore they declared to be chains which neither cohered in themselves, nor with the conclusions, calling them obscurity grounded in authority; they then desisted from asking him further questions, inquiring only, *how this is called, and how that;* and whereas he answered these inquiries also by material ideas, and by no spiritual ones, they retired from him; for every one, in another life, discourses spiritually, or by spiritual ideas, only so far as he had believed on God during his abode in the world, and materially, so far as he had not believed on God.

An occasion here offering itself, it may be expedient to mention how it fares in another life with the learned who imbibe intelligence from their own meditation, kindled with the love of knowing truths for the sake of truths, thus for the sake of uses abstracted from worldly considerations, and how with those who imbibe intelligence from others without any meditation of their own, as is the common case with such as desire to know truths solely for reputation's sake, that they may be accounted learned, and thereby attain worldly honour or gain, thus who desire to know truths, not for the sake of uses abstracted from worldly considerations: concerning such, it is allowed to relate the following experience. There was perceived on a time somewhat noisy, or sonorous, penetrating from beneath, near the left side even to the

left ear. I observed that they were spirits, who there attempted to force a way; but of what sort they were I could not know. However, when they had forced a way, they spake with me, saying that they were logicians and metaphysicians, and that they had immersed their thoughts in the sciences of logic and metaphysics, with no other end than to acquire the character of being learned, and thus to be advanced to honour and emolument, lamenting that they now led a miserable life in consequence of applying to those sciences with no other end, and thus not having cultivated thereby their rational faculties; their speech was slow, and of a dull tone. In the mean time there were two discoursing with each other above my head, and on inquiring who they were, it was said that one of them was a most distinguished character in the learned world, and it was given me to believe that it was Aristotle. Who the other was, remained untold. The former was then let into the state in which he was during his life in the world; for every one may easily be let into the state of his life which he had in the world, inasmuch as he has with him every state of his former life: but, what surprised me, he applied himself to the right ear, and there spake, but in a hoarse tone of voice, yet with sound sense. From the purport of his discourse I perceived, that he was altogether of a different genius and temper from those schoolmen who first ascended, in that he wrote from a ground of thought and discernment in himself, and thence produced his philosophical discoveries: so that the terms which he invented, and which he imposed on speculative subjects, were forms of expression by which he described interior things; also that he was excited to such pursuits by a delight of the affection, and by a desire of knowing the things belonging to the thinking and intellectual faculties, and that he followed obediently whatever his spirit had dictated; wherefore he applied himself to the right ear, contrary to the custom of his followers, who are called the school-

men, and who do not go from thought to terms, but from terms to thoughts, thus in a contrary way; and several of them do not even proceed to thoughts, but stick solely in terms, which if they apply, it is to confirm whatever they desire, and to impose on false principles an appearance of truth according to their eagerness to persuade others. Hence philosophical investigations lead them rather to folly than to wisdom; and hence they have darkness instead of light.

Afterwards I discoursed with him concerning the analytic science, observing, that a child, in half an hour's conversation, speaks more philosophically, analytically, and logically, than would be in his power to describe by a volume, inasmuch as all things appertaining to thought, and to human speech thence derived, are analytical, the laws whereof are from the spiritual world; and he who desires to think artificially from terms, is not unlike a dancer, who would learn to dance by the science of the moving fibres and muscles, in which science if he should fix his mind whilst he is dancing, it would be almost impossible for him to move a foot; and yet without that science, he moves all the moving fibres throughout the whole body, and in subordination thereto he moves the lungs, the diaphragm, the sides, the arms, the neck, and other organs of the body, to describe all which would require many volumes; and the case is exactly similar with those who are desirous to think from terms.

He approved of these observations, and said, that to learn to think in that way is proceeding in an inverted order: adding, if any one will be so silly, let him so proceed; but let the thoughts be grounded in use, and flow from what is interior. He next showed me, what idea he had conceived of the Supreme Deity, namely, that he had represented Him to his mind as having a human face, and encompassed about the head with a radiant circle; and that now he knew that the Lord is Himself that Man, and that the radiant circle is the Divine proceeding from Him, which not only flows into heaven, but also

into the universe, disposing and ruling all things therein. He added, Whosoever disposes and rules heaven, He also disposes and rules the universe, because the one cannot be separated from the other: he also said, that he believed only in one God, whose attributes and qualities were distinguished by a variety of names, and that these names were by others worshipped as so many gods.

There appeared to me a woman, who stretched out her hand, desiring to stroke my cheek, at which, when I expressed my surprise, he said that whilst he was in the world such a woman had often appeared to him, as it were stroking his cheek, and that her hand was beautiful. The angelic spirits said that such women sometimes appeared to the ancients, and were by them called Pallases, and that she appeared to him from the spirits who, during their abode on earth in ancient times, were delighted with ideas, and indulged in thoughts, but without philosophy; and whereas such spirits were attendant upon him; and were delighted with him, because he thought from what is interior, therefore they representatively exhibited such a woman to his view. Lastly, he informed me what idea he had conceived of the soul or spirit of man, which he called Pneuma, namely, that it was something invisible and vital, like somewhat of æther; and he said that he knew that his spirit would live after death, inasmuch as it was his interior essence, which cannot die, because it is capable of thinking; and that moreover he was not able to think clearly concerning it, but only obscurely, because he had not formed any thought about it from any other source but that of his own mind, and a little also from the ancients. It is to be noted that Aristotle is amongst sound and sober spirits in another life, and that several of his followers are amongst the infatuated.

39. On a time I saw that spirits of our earth were with spirits of the earth Mercury, and I heard them discoursing together, and the spirits of our earth, amongst other things, asked them on whom they believed. They

replied that they believed on God; but when they inquired further concerning the God on whom they believed, they would give no answer, it being customary with them not to answer questions directly. Then the spirits from the earth Mercury, in their turn, asked the spirits from our earth on whom they believed. They said that they believed on the Lord God. The spirits of Mercury then said that they perceived that they believed on no God, and that they had contracted a habit of professing with the mouth that they believe, when yet they do not believe. The spirits of Mercury have exquisite perception, in consequence of their continually exploring, by means of perception, what others know. The spirits of our earth were of the number of those who in the world had made profession of faith agreeable to the doctrine of the church, but still had not lived the life of faith; and they who do not live the life of faith, in the other life have not faith, because it is not in the man.[r] On hearing this they were silent, inasmuch as, by a perception then given them, they acknowledged that it was so.

40. There were certain spirits who knew from heaven, that on a time a promise was made to the spirits of the earth Mercury, that they should see the Lord: wherefore they were asked by the spirits about me whether they recollected that promise. They said that they did recollect it; but that they did not know whether the promise was of such a nature as that they might depend with certainty on its accomplishment. Whilst they were thus discoursing together, instantly the Sun of heaven appeared to them. The Sun of heaven, which is the Lord, is seen only by those who are in the inmost or third heaven; others see the light thence derived. On seeing the Sun, they said that this was not the Lord God, because they

[r] That they who make profession of faith agreeable to doctrine, and do not live the life of faith, have no faith, n. 3865, 7766, 7778, 7790, 7950, 8504. And that their interiors are contrary to the truths of faith, although in the world they do not know this, n. 7790, 7950.

did not see a face. In the meanwhile the spirits discoursed with each other, but I did not hear what they said. But on a sudden, at that instant, the Sun again appeared, and in the midst thereof the Lord, encompassed with a solar circle: on seeing this, the spirits of Mercury humbled themselves profoundly, and subsided. Then also the Lord, from that Sun, appeared to the spirits of this earth who, when they were men, saw Him in the world; and they all, one after another, and thus several in order, confessed that it was the Lord Himself. This confession they made before all the company. At the same instant also the Lord, out of the Sun, appeared to the spirits of the planet Jupiter, who declared with open voice that it was He Himself Whom they had seen on their earth when the God of the universe appeared to them.[s]

41. Certain of them, after that the Lord appeared, were led off frontwards to the right, and as they advanced, they said that they saw a light much clearer and purer than they had ever seen before, and that it was impossible any light could exceed it; and it was then eventide here. There were several who made this declaration.[t]

[s] That the Lord is the Sun of heaven, from Whom all light therein is derived, n. 1053, 3636, 4060. And that the Lord thus appears to those who are in His celestial kingdom, where love to Him is prevalent, n. 1521, 1529, 1530, 1531, 1837, 4696. That He appears at a middle distance above the plane of the right eye, n. 1321, 7078. That therefore by sun in the word is signified the Lord as to Divine Love, n. 2495, 4060, 7083. That the sun of this world does not appear to spirits and angels, but in the place thereof there appears somewhat as it were darkish, not in front, but behind, in a direction opposite to the Sun of heaven, or to the Lord, n. 9755.

[t] That there is in the heavens great light, which exceeds, by many degrees, the mid-day light of this world, n. 1117, 1521, 1533, 1619–1632, 4527, 5400, 8644. That all light in the heavens is from the Lord as a Sun there, n. 1053, 1521, 3195, 3341, 3636, 3643, 4415, 9548, 9684, 10,809. That the Divine Truth proceeding from the Divine Good of the Divine Love of the Lord appears in the heavens as light, and presents all the light that is therein, n. 3195, 3222, 5400, 8644, 9399, 9548, 9684. That the light of heaven illuminates both the sight and the understanding of the angels,

42. It is to be observed that the sun of this world does not appear at all to any spirit, nor anything of light thence derived. The light of that sun is as thick darkness to spirits and angels. That sun remains only in the perception belonging to spirits from having seen it during their abode in the world, and is presented to them in idea as somewhat darkish, and this behind at a considerable distance, in an altitude a little above the plane of the head. The planets which are within the system of that sun appear according to a determinate situation in respect to the sun; Mercury behind, a little towards the right; Venus to the left, a little backwards; Mars to the left in front; Jupiter in like manner to the left in front, but at a greater distance; Saturn directly in front, at a considerable distance; the Moon to the left, at a considerable height: the satellites also to the left in respect to their particular planet. Such is the situation of the above planets in the ideas of spirits and angels: spirits also appear near their respective planets, but out of them. As to what particularly concerns the spirits of Mercury, they do not appear in any certain determinate quarter, or at any certain determinate distance, but sometimes in front, sometimes to the left, sometimes a little to the back; the reason is, because they are allowed to wander through the universe to procure for themselves knowledges.

43. On a time the spirits of Mercury appeared to the left in a globe, and afterwards in a volume extending itself lengthways. I wondered whither they were desirous of going, whether to this earth or elsewhere; and presently I observed that they inclined to the right, and as they rolled along, approached to the earth or planet Venus towards the quarter in front. But when they came thither they said that they would not abide there, because the inhabitants were wicked: wherefore they turned about to the back part of that earth, and then said that they would willingly stay there, because the in-

n. 2776, 3138. That when heaven is said to be in light and heat, it signifies being in wisdom and in love, n. 3643, 9399, 9401.

habitants were good. Immediately on this, I was made sensible of a remarkable change in the brain, and of a powerful operation thence proceeding. Hence I was led to conclude that the spirits of Venus, who were on that part of the planet, were in concord with the spirits of Mercury, and that they had relation to the memory of things material which was in concord with the memory of things immaterial, to which latter memory the spirits of Mercury have relation : hence a more powerful operation was felt from them when they were there.

44. I was desirous to know what kind of face and body the men in the earth Mercury had, whether they were like the men on our earth. Instantly there was presented before my eyes a woman exactly resembling the woman in that earth. She had a beautiful face, but it was smaller than that of a woman of our earth ; her body also was more slender, but her height was equal ; she wore on her head a linen cap, which was put on without art, but yet in a manner becoming. A man also was presented to view, who was more slender in body than the men of our earth are. He was clad in a garment of a dark blue colour, closely fitted to his body, without any foldings or protuberances. It was given me to understand that such was the form of body and such the dress of the men of that earth. Afterwards there was presented to view a species of their oxen and cows, which indeed did not differ much from those on our earth, only that they were less, and in some degree approached to a kind of male and female deer.

45. They were questioned also concerning the sun of the system, how it appears from their earth. They said that it appears large, and larger there than when seen from other earths, and that they knew this from the ideas of other spirits concerning the sun. They said further that they enjoy a middle temperature, neither too hot nor too cold. It was on this occasion granted me to tell them, that it was so provided of the Lord in regard to them that they should not be exposed to too much heat by reason of

their greater nearness, to the sun, inasmuch as heat does not arise from the sun's nearness, but from the altitude and density of the atmosphere, as appears from the cold on high mountains even in hot climates; also, that heat is varied according to the direct or oblique incidence of the sun's rays, as is plain from the seasons of winter and summer in every region. These are the things which it was given me to know concerning the spirits and inhabitants of the earth Mercury.

Of the Earth or Planet Jupiter, its Spirits and Inhabitants.

46. It was granted me to enjoy longer intercourse with the spirits and angels of the planet Jupiter, than with the spirits and angels from the rest of the planets; wherefore I am at liberty to be more particular in regard to the state of life of them, and of the inhabitants of that planet. That those spirits were from that planet was evident from many circumstances, and was also confirmed by a declaration from heaven.

47. The real earth or planet Jupiter does not indeed appear to spirits and angels: for to the inhabitants of the spiritual world no material earth is visible, but only the spirits and angels who come thence. They who are from the planet Jupiter appear in front to the left, at a considerable distance, and this constantly, see above, n. 42; there also is the planet. The spirits of every earth are near their respective earth in consequence of having been inhabitants thereof, for every man after death becomes a spirit, and in consequence of being thus of a similar genius and temper with the inhabitants, and of being in a capacity thereby of associating with and serving them.

48. The spirits from the earth Jupiter related that the multitude of men therein was as great as the earth could support; that the earth was fruitful and plentiful in all productions; that the inhabitants had no desires beyond

the necessaries of life; that they accounted nothing useful but so far as it was necessary; and that hence the number of inhabitants was so great. They said that the education of their children was their greatest concern, and that they loved them most tenderly.

49. They further related that the inhabitants are distinguished into nations, families, and houses, and that they all live apart with their own kindred, and that hence their connections are confined to relatives; likewise that no one covets another's property, and that it never enters into their minds to desire the possessions of another, still less to obtain them fraudulently, and least of all to extort them by violence. Such violence they consider as a criminal act contrary to human nature, and regard it as horrible. When I would have told them that on this earth there are wars, depredations, and murders, they instantly turned away from me, and expressed an aversion to hear.

It was declared to me by the angels that the most ancient people on this earth lived in like manner as the inhabitants of the planet Jupiter, namely, that they were distinguished into nations, families, and houses; that all at that time were content with their own possessions; that it was a thing altogether unknown for one person to enrich himself at the expense of another, or to aspire at dominion from self-love; and that on this account the ancient times, and especially the most ancient, were more acceptable to the Lord than succeeding times: and such being the state of the world, innocence also then reigned, attended with wisdom; every one did what was good from a principle of good, and what was just from a principle of justice.

To do what is good and just with a view to self-advancement, or for the sake of gain, was a thing unknown. At the same time, they spake nothing but what was true, and this not so much from truth as from good; that is, not from the intellect separate from the will, but from a will joined with the intellect.

Such were the ancient times; wherefore angels could then converse with men, and convey their minds, almost separate from things corporeal, into heaven, yea, could conduct them through the heavenly societies, and shew them the magnificent and blessed things abounding therein, and likewise communicate to them their happinesses and delights. These times were known also to the ancient writers, and were by them called the golden and also Saturnian ages. The superior excellence of those times, as was observed, was owing to this, that men were then distinguished into nations, nations into families, and families into houses, and every house lived apart by itself; and it then never entered into any one's mind to invade another's inheritance, and thence acquire to himself opulence and dominion. Self-love and the love of the world were then far from men's affections; every one rejoiced in his own, and not less in his neighbour's good. But in succeeding times this scene was changed, and totally reversed, when the lust of dominion and of large possessions invaded the mind. Then mankind, for the sake of self-defence, collected themselves into kingdoms and empires; and inasmuch as the laws of charity and of conscience, which were inscribed on the hearts, ceased to operate, it became necessary to enact external laws in order to restrain violence, and to secure obedience thereto by temporal rewards and punishments. When the state of the world was thus changed, heaven removed itself from man, and this more and more even to the present time, when the very existence of heaven and hell is unknown, and by some denied. This account of the primitive state of the inhabitants of this earth is given, in order to show more clearly by the paralled what is the state of the inhabitants of the earth Jupiter, and whence they have their probity, and also their wisdom, concerning which more will be said hereafter.

50. By long and frequeut conversation with the spirits of the earth Jupiter, it was made very manifest to me that they were better disposed than the spirits of

several other earths. The manner of their approach to me, their abode with me, and their influx at that time, was inexpressibly gentle and sweet. In another life the quality of every spirit manifests itself by an influx, which is the communication of its affection. Goodness of disposition manifests itself by gentleness and sweetness; by gentleness, in that it is afraid to do hurt, and by sweetness, in that it loves to do good. I could clearly distinguish a difference between the gentleness and sweetness of the influx proceeding from the spirits of Jupiter, and of that which proceeds from the good spirits of our earth. When any slight disagreement exists amongst them, they said that there appears a sort of slender bright irradiation, like that of lightning, or like the little swath encompassing glittering and wandering stars; but all disagreements amongst them are soon adjusted. Glittering stars, which are at the same time wandering, signify what is false; but glittering and fixed stars signify what is true; thus the former signify disagreement.[u]

51. I could distinguish the presence of the spirits of Jupiter, not only by the gentleness and sweetness of their approach and influx, but also by this circumstance, that for the most part their influx was into the face, to which they communicated a smiling cheerfulness, and this continually during their presence. They said that they communicate a like cheerfulness of countenance to the inhabitants of their earth, when they come to them, being desirous thus to inspire them with heartfelt tranquillity and delight. That tranquillity and delight with which they inspired me filled my breast and heart very sensibly; at the same time there was a removal of all evil lusts and anxiety concerning things to come, which cause unquiet and disturbance, and excite various commotions in the mind.

[u] That stars in the Word signify the knowledges of good and truth, consequently truths, n. 2495, 2849, 4697. And that in another life truths are represented by fixed stars, but falses by wandering stars, n. 1128.

Hence was discoverable the quality of the life of the inhabitants of the earth Jupiter; for the disposition of the inhabitants of any earth may be known by the spirits who come thence, inasmuch as every one retains his own life after death, and continues to live it when he becomes a spirit. It was very observable that they had a state of blessedness or happiness still more interior, which was manifest from this circumstance, that their interiors were perceived not to be closed, but open to heaven; for in proportion as the interiors are more open to heaven, in the same proportion they are the more susceptible of receiving divine good, and therewith blessedness and interior happiness. The case is altogether otherwise with those who do not live in the order of heaven: the interiors with such are closed, and the exteriors open to the world.

52. It was further shewn me what sort of faces the inhabitants of the earth Jupiter had; not that the inhabitants themselves appeared to me, but that the spirits appeared with faces similar to what they had during their abode on their earth. But previous to this manifestation, one of their angels appeared behind a bright cloud, who gave permission; and instantly two faces were presented to view. They were like the faces of the men of our earth, fair and beautiful; sincerity and modesty seemed to beam forth from them. During the presence of the spirits of Jupiter, the faces of the men of our earth appeared less than usual, which circumstance was owing to this, that there was an influx from those spirits of the idea which they had concerning their own faces as being larger; for they believe, during their abode in their earth, that after their decease their faces will be larger and of a round shape; and whereas this idea is impressed on them, it consequently remains with them, and when they become spirits they appear to themselves as having larger faces. The reason why they believe that their faces will be larger is, because they say that the face is not body, inasmuch as through it they see, hear, speak,

and manifest their thoughts; and whereas the mind is thus transparent through the face, they hence form an idea of the face as of mind in a form; and inasmuch as they know that they shall become wiser when they cease to live in the body, therefore they believe that the form of the mind or the face will become larger. They believe also that after their decease they shall perceive a fire, which will communicate warmth to their faces. This belief takes its rise from hence, that the wiser amongst them know that fire in a spiritual sense signifies love, and that love is the fire of life, and that the angels have life from this fire.[x] Such of them also as have lived in celestial love have their wishes herein gratified, and perceive a warmth in the face, and at the same time the interiors of the mind are kindled with love. It is on this account that the inhabitants of that earth frequently wash and make clean their faces, and also carefully secure them from the sun's heat. They use a covering for the head, made of the bark of a tree of a bluish colour, which serves as a shade for the face. Concerning the faces of the men of our earth, which they saw through my eyes,[y] they said that they were not handsome, and that the beauty which they had consisted in the external skin, but not in the fibres derived from what is internal. They were surprised to see the faces of some full of warts and pimples, and in other respects deformed, and said that they have no such faces amongst them. Some of their faces retained a smiling cast, even such as were of a cheerful and smiling habit, and such as were a little prominent about the lips.

[x] That fire in the Word signifies love in both senses, n. 934, 4906, 5215. That sacred and celestial fire is Divine Love, and every affection which is of that love, n. 934, 6314, 6832. That infernal fire is self-love and the love of the world, and every concupiscence belonging to those loves, n. 965, 1861, 5071, 6314, 6832, 7575, 10,747. That love is the fire of life, and that life itself is actually derived from that fire, n. 4906, 5071, 6032.

[y] That spirits and angels do not see the things of this solar world, but that they saw through my eyes, n. 1881.

53. The reason why the faces which were prominent about the lips retained a smiling cast, was, because the chief part of their discourse is effected by the face, and especially by the region about the lips, and also because they never use deceit, that is, never speak otherwise than they think, the consequence of which is, that they use no restraint in regard to the face, but let all the features and fibres have free play. The case is otherwise with those who from their childhood have been practised in deceit. The face is thereby contracted from within, to prevent the inward thoughts from being manifested; neither has it free play from without, but is kept in readiness either to put itself forth or to contract itself, according to the suggestions of craft and cunning. The truth of this may appear from an examination of the fibres of the lips, and of the parts thereabouts; for the series of fibres in those parts are manifold, complex, and interwoven together, being created not only for the purposes of receiving and chewing the food, and of forming expressions of speech, but also of manifesting the ideas of the mind by their various configurations.

54. It was also shewn me how the thoughts are expressed by the face: the affections, which belong to the love, are manifested by the features and their changes, and the thoughts in those affections by variations as to the forms of interior things therein; it is impossible to describe them further. The inhabitants of the earth Jupiter use also vocal discourse, but it is not so loud as with us. One kind of discourse is an aid to the other, and life is insinuated into vocal discourse by that of the countenance. I am informed by the angels that the first discourse of all in every earth was effected by the face, and this from two origins, the lips and the eyes. The reason why this kind of discourse was first in use is because the face was formed to express by its features all a man's thoughts and inclinations; hence the face is called an effigy and index of the mind: a further reason is, because in the most ancient or primitive times man was in-

fluenced by sincerity, and cherished no thought, nor wished to cherish any, but what he was willing should beam forth visibly in his face: thus also the affections of the mind, and the thoughts therein originating, might be exhibited to the life, and in their fulness. Hereby likewise they were made visible, as several things united together in a form. This kind of discourse therefore excelled vocal discourse as much as the sense of seeing excels that of hearing, or as the sight of a fine country excels a verbal description of it.

Add to this, that such discourse was in agreement with the discourse of angels, with whom men in those times had communication; and also that when the face speaks, or the mind by the face, the angelic discourse is exhibited with man in its ultimate natural form, but not so in verbal discourse. Every one also may conceive that the most ancient people could not at first practise verbal discourse, inasmuch as the expressions of vocal language are not infused immediately, but must have been invented, and applied to the things they were intended to express; and this would require a course of time to effect.[z]

So long as man continued to be influenced by a principle of sincerity and rectitude, so long also such discourse remained; but as soon as the mind began to think one thing and speak another, which was the case when man began to love himself and not his neighbour, then verbal discourse began to increase, the face being either silent or deceitful. Hence the internal form of the face was changed, contracted itself, acquired stiffness, and began to be nearly void of life; whilst the external form, inflamed by the fire of self-love, appeared in the eyes of men as if it were alive; for a want of life in the internal

[z] That the most ancient people on this earth used to discourse by the face and lips, by means of internal aspiration, n. 607, 1118, 7361. That the inhabitants of some other earths used to discourse in like manner, n. 4799, 7359, 8248, 10,587. Concerning the perfection and excellence of that discourse, n. 7360, 10,587, 10,708.

forms, which are hid underneath the external, does not appear before men, but is manifest to the angels, inasmuch as the latter see interior things. Such are the faces of those who think one thing and speak another; for simulation, hypocrisy, cunning, and deceit, which at this day are called prudence, have a tendency to produce such effects. But the case is otherwise in another life, where it is not allowable for the speech and thoughts to be at variance. Their variance also is there clearly perceived in every single expression, and when it is perceived, the spirit who is found guilty, is separated from his associates, and fined. Afterwards he is reduced by various methods to speak as he thinks, and to think as he wills, until his mind be one, and not divided. If he be a good spirit, he is reduced to a state of willing what is good, and of thinking and speaking what is true, from good: and if he be an evil spirit, he is reduced to a state of willing what is evil, and of thinking and speaking what is false, from evil. Until this is effected, the good spirit is not elevated into heaven, nor is the evil one cast into hell; and this to the end that in hell there may be nothing but evil and the false grounded in evil, and in heaven nothing but good and truth grounded in good.

55. I was further informed by the spirits from that earth, concerning various particulars relating to its inhabitants, as concerning their manner of walking, their food, and their habitations. With respect to their manner of walking, they do not walk erect like the inhabitants of this and of several other earths, nor do they creep on all four, like four-footed beasts; but as they go along, they assist themselves with their hands, and alternately half elevate themselves on their feet, and also at every third step turn the face sideways and behind them, and likewise at the same time bend the body a little, which is done suddenly; for it is thought indecent amongst them to be seen in any other point of view than with the face in front. In walking thus, they always keep the face elevated as with us, that so they may look at the heavens

as well as the earth. Holding the face downwards so as to see the earth alone, they call an accursed thing: the most vile and abject amongst them give in to this habit, but if they continue in it, they are banished the society. When they sit, they appear like men of our earth, erect as to the upper part of the body, but they usually sit cross-legged. They are particularly cautious, not only when they walk, but also when they sit, to be seen with the face in the front, and not as to the back parts. They are also very willing to have their faces seen, because thence their mind appears; for with them the face is never at variance with the mind, nor indeed have they power to make it so; hence it evidently appears, on an interview with them, what dispositions they entertain towards all who are present, especially whether their apparent friendship be sincere or forced, for this they never conceal. These particulars were declared to me by their spirits, and confirmed by their angels. Hence also their spirits are seen to walk, not erect like others, but almost like persons swimming, appearing to help themselves forward with their hands, and by turns to look around them.

56. They who live in their warm climates go naked, except about the loins; nor are they ashamed of their nakedness, inasmuch as their minds are chaste, loving none but such as they are in conjugal connexion with, and abhorring adultery. They were very much surprised at the spirits of our earth who, on hearing of their method of walking, and also that they were naked, made a joke of it, and gave way to lascivious thoughts, without attending at all to their heavenly life. They said that this was a proof that things corporeal and terrestrial were of more concern to them than heavenly things, and that things of an indecent nature had place in their minds. Those spirits of our earth were told that nakedness gives no occasion either of shame or of scandal to such as live in chastity and a state of innocence, but only to such as live in lasciviousness and immodesty.

57. When the inhabitants of that earth lie in bed, they turn their faces forward, or towards the chamber, but not backward, or towards the wall. This was told me by their spirits, who assigned also the reason for their so doing, namely, that they believe that in turning the face forward they turn it to the Lord, but if they turn it backward they avert it from the Lord. I have sometimes observed, in regard to myself, whilst I was in bed, such a direction of the face; but never knew before whence it was.

58. They take delight in making long meals, not so much for the pleasure of eating as for the pleasure of discoursing at such times. Whilst they sit at table, they do not sit on chairs or stools, nor upon an elevated turf, nor yet upon the bare ground; but on the leaves of a certain tree. They were not willing to tell of what tree the leaves were; but when I guessed at several, and at last named the leaves of the fig tree, they affirmed that to be the tree. They said moreover that they did not dress their food with any view to gratify the palate, but chiefly with a view to wholesomeness, and that the food which was wholesome was also savoury. In a conversation which took place amongst the spirits on this subject, it was urged that it would be well for man to prepare his food according to this rule, for by so doing he would shew his attention to the health of his mind and body at the same time; whereas, when the gratification of the palate is the chief thing attended to, the bodily health is frequently lost thereby, at least loses much of its inward vigour; and consequently the mind also is affected, inasmuch as the exertions of the mind depend on the interior state of the recipient bodily parts, as seeing and hearing depend on the state of the eye and ear. Hence the madness of supposing that all the delight of life consists in luxury and pleasureable indulgences: hence also comes dulness and stupidity in things which require thought and judgment, whilst the mind is disposed only for the exertions of cunning and contrivance respecting bodily

and wordly things. Hereby man acquires a brutal image and likeness, and therefore such persons are not improperly compared with brutes.

59. Their habitations were also shewn me. They are low, and constructed of wood, but within they are coated over with bark of a palish blue colour, the walls and ceiling being spotted as with small stars, to represent the heavens; for they are fond of thus picturing the visible heavens and stars in the insides of their houses, because they believe the stars to be the abodes of angels. They have also tents, which are round above, and stretched out to a considerable length, spotted likewise within with little stars in a blue plane; into these they betake themselves in the middle of the day, to prevent their faces suffering from the heat of the sun. They are very attentive to the construction, neatness, and cleanliness of these their tents: they have also their meals in them.

60. When the spirits of Jupiter saw the horses of this earth, the horses appeared to me of a less size than usual, although they were tolerably robust and large. This was in consequence of the idea of those spirits concerning the horses they saw. They said that they also had horses amongst them, but of a much larger size, and that they were wild, running at large in the woods, and that when they come in sight, the inhabitants are terrified, although they never suffer any hurt from them. They added, that the fear of horses is innate or natural to them: this led me to a consideration of the cause of that fear, and it seemed to be grounded in the spiritual signification of horses; for a horse in a spiritual sense signifies the intellect formed of scientifics,[aa] and inasmuch as the inhabitants of Jupiter are afraid of cultivating the intellect by worldy sciences, hence comes an influx of the fear of horses. That they pay no attention to scientifics, which belong to human erudition, will be seen presently.

[aa] That horse signifies the intellect, n. 2760—2762, 3217, 5321, 6125, 6400, 6534, 7024, 8146, 8148. And that the white horse in the Revelation signifies the understanding of the Word, n. 2760.

61. The spirits of the earth Jupiter are not willing to associate with the spirits of our earth, because they differ both in minds and manners. They say that the spirits of our earth are cunning, and that they are prompt and ingenious in the contrivance of evil; and that they know and think little about what is good. Moreover, the spirits of the earth Jupiter are much wiser than the spirits of our earth. They say also of our spirits, that they talk much and think little, and thus that they are not capable of an interior perception of many things, not even of what is good; hence they conclude, that the men of our earth are external men. On a time also it was permitted some evil spirits of our earth, by their wicked arts, to act upon and infest the spirits of Jupiter who were with me. The latter endured such action for a considerable time, but at length confessed that they could endure no longer, and that they believed it impossible for worse spirits to exist, inasmuch as they perverted their imagination and also their thoughts in such a manner that they seemed to themselves as it were bound, and that they could not be extricated and set at liberty without Divine aid.

Whilst I was reading in the Word some passages concerning our Saviour's passion, certain European spirits infused dreadful scandals, with intent to seduce the spirits of Jupiter. Inquiry was made who they were, and what had been their profession in the world, and it was discovered that some of them had been preachers; and that the greater part were of those who call themselves of the Lord's society, or Jesuits. I said that they, during their abode in the world, by their preaching concerning the Lord's passion were able to move the vulgar to tears. I further added what was the cause of the difference between what they appeared to be in the world and what they were at present, even that in the world their thoughts and their words were at variance, consequently they entertained one opinion in their hearts and professed another with their lips, but that now they are not allowed to speak under such disguise, for in becom-

ing spirits they are compelled to speak in all respects as they think. The spirits of Jupiter expressed the utmost astonishment at hearing of such variance between men's interiors and exteriors, and that they were able to think one thing and say another, which to themselves, viz., the spirits of Jupiter, was impossible. They were surprised also, when they were informed that great numbers who are from our earth become angels, and that such are in heart altogether different from the above spirits; for they imagined at that instant that in our earth all were like the spirits then present; but they were informed that there are not many of such a character, and that there are also some whose thoughts are under the influence of goodness, and not of evil like the above, and that all whose thoughts are under the influence of goodness become angels.

To convince them that this was the case, there came choirs out of heaven consisting of angels from our earth, one choir after another, who together with one voice and in harmonious concert glorified the Lord. Those choirs affected the spirits of Jupiter who were present with such delight, that they seemed to themselves to be caught up as it were into heaven: the glorification by the choirs,[bb] lasted about an hour. It was given me to perceive sensibly a communication of the delights occasioned thereby. The spirits of Jupiter said that they would relate what had happened to the other spirits from their earth who were in other parts of the spritual world.

62. The inhabitants of the earth Jupiter make wisdom to consist in thinking well and justly on all occurrences in life. They imbibe this wisdom from their parents at an early age, and it is successively transmitted to posterity, receiving an increase in each generation from the love thereof, in consideration of its having been the wis-

[bb] That it is called a chorus or choir when several spirits speak together and unanimously, concerning which see n. 2595, 2596, 3350. That in their speech there is an harmonious agreement, concerning which see n. 1648, 1649. That by choirs in another life there is a preparation for an introduction to unanimity, n. 5182.

dom of their forefathers. They are altogether unacquainted with the sciences, such as are cultivated in our earth, nor have they any desire to be acquainted with them. They call them shades, and compare them to clouds which intercept the light of the sun. This idea concerning the sciences they have conceived, in consequence of some spirits from our earth boasting before them that they were wise by reason of their skill in the sciences. The spirits from our earth who thus boasted were such as made wisdom to consist in things belonging merely to the memory, as in languages, especially the Hebrew, Greek, and Latin, in a knowledge of all important particulars respecting the learned world, in criticism, in bare experimental discoveries, and in terms, particularly such as are philosophical, with other things of a like nature, not using such things as means leading to wisdom, but making wisdom to consist in the things themselves.

Such persons, inasmuch as they have not cultivated their rational faculty by the sciences, as by means leading to wisdom, have little perception in another life; for they see only in terms, and from terms, in which case those things are as clots and clouds obstructing the intellectual sight, see above, n. 38; and they who have been vain and conceited by reason of their erudition thus grounded, have still less perception; but they who have used the sciences as means of invalidating and annihilating the things belonging to the Church and to faith, are found to have totally destroyed their intellect, in consequence whereof they see in the dark like owls, mistaking what is false for what is true, and what is evil for what is good. The spirits of Jupiter, from the conversation they had with such, concluded that the sciences occasion a shade in the intellect and tend to make it blind. But they were informed that on our earth the sciences are means of opening the intellect, which sight is in the light of heaven; but inasmuch as there is a prevalence of such things as belong to the merely natural and sensual life, therefore the sciences to the men of our earth are

means of becoming unwise, or of confirming them in favour of nature against divine agency, and in favour of the world against heaven. They were further informed that the sciences in themselves are spiritual riches, and that they who possess them are like those who possess worldly riches, which in like manner are means whereby man may do service to himself, his neighbour, and his country, and whereby also he may do mischief; moreover, that they are like dress, which serves for use and ornament, and also for the nourishing of pride and vanity, as in the case of those who would be honoured for their fine clothes. This was perfectly intelligible to the spirits of Jupiter; but they were surprised at the inhabitants of our earth, that, being men, they should rest in means, and prefer things leading to wisdom before wisdom itself; and that they should not see, that to immerse the mind in such things, and not to elevate it above them, was to becloud and blind it.

63. A certain spirit at that instant, rising from the lower earth, came to me, and said that he had heard what I had been discoursing upon with other spirits, but that he did not understand at all what was said concerning spiritual life and the light thereof. He was asked whether he was willing to be instructed on that head. He said that he did not come with any such intention: hence it was given me to conclude that he would not comprehend what might be said on the subject. He was exceedingly stupid; yet it was declared by the angels, that, during his abode in the world, he was much celebrated for his learning. He was cold, as was manifestly perceived from his breathing, which was a sign of an illumination merely natural, and of none spiritual, consequently, that by the sciences he had not opened but closed his way to the light of heaven.

64. Inasmuch as the inhabitants of the earth Jupiter procure intelligence for themselves by a way different from that of the inhabitants of our earth, and are moreover of a different genius and temper as grounded in the

life, therefore they cannot abide long together, but either shun or remove each other. There are spheres, which may be called spiritual spheres, which continually flow forth, yea, overflow from every spirit; they flow from the activity of the affections and consequent thoughts, thus from the life itself.[cc] All consociations in another life are regulated according to these spheres; those which agree being joined together according to their agreement, and those which disagree being separated according to their disagreement. The spirits and angels, who are from the earth Jupiter, in the GRAND MAN have relation to the IMAGINATIVE PART OF THOUGHT, and consequently to an active state of the interior parts; but the spirits of our earth have relation to the various functions of the exterior parts of the body, and when these are desirous to have dominion, the active or imaginative part of thought from the interior cannot flow in: hence come the oppositions between the spheres of the life of each.

65. As to what concerns their divine worship, it is a principal characteristic thereof, that they acknowledge our Lord as the Supreme, Who governs heaven and earth, calling Him the ONLY Lord; and inasmuch as they acknowledge and worship Him during their life in the body, they hence seek Him after death and find Him; He is the same with our Lord. They were asked, whether they know that the ONLY Lord is a Man. They replied that they all know that He is a man, because in their world He has been seen by many as a Man; and that He instructs them concerning the truth, preserves them, and also gives eternal life to those who worship Him from good. They said further, that it is revealed to them from Him how they should live, and how believe;

[cc] That a spiritual sphere, which is the sphere of the life, flows forth and overflows from every man, spirit, and angel, and encompasses them about, n. 1461, 5179, 7454. That it flows forth from the life of their affections and consequent thoughts, n. 2484, 1464, 6206. That in another life consociations and also dissentions are regulated according to spheres, n. 6206, 9606, 9607, 10,312.

and that what is revealed is handed down from parents to children, and hence there flows forth doctrine to all the families, and thereby to the whole nation which is descended from one father. They added, that it seems to them as if they had the doctrine written on their minds, and they conclude so from this circumstance, because they perceive instantly, and acknowledge as of themselves, whether it be true or not what is said by others concerning the life of heaven in man.

They do not know that their only Lord was born a Man on our earth; they said that it is of no concern to them to know it, only that He is a Man, and governs the universe. When I informed them that on our earth He is named Christ Jesus, and that Christ signifies Anointed or King, and Jesus, Saviour, they said that they do not worship Him as a king, because king suggests the idea of what is worldly, but that they worship Him as a Saviour. On this occasion a doubt was injected from the spirits of our earth, whether their only Lord was the same with our Lord; but they removed it by the recollection that they had seen Him in the sun, and had acknowledged that it was He Himself Whom they saw on their earth, see above, n. 40. On a time also, the spirits of Jupiter who were with me were seized with a momentary doubt whether their only Lord was the same with our Lord; but this doubt, which was instantaneously injected, was also instantaneously dispersed. It was suggested by an influx from some spirits of our earth; and what surprised me much on this occasion, the spirits of Jupiter were so ashamed of themselves for having doubted herein, though but for a moment, that they requested me not to publish it, lest they should be charged with any incredulity, when yet they were now convinced of the truth more than others. They were most exceedingly affected and rejoiced when they heard it declared that the only Lord is alone Man, and that all have from Him what entitles them to be called men; but that they are only so far men as they are images of Him, that is, as they love Him, and love

their neighbour, consequently, as they are in good; for the good of love and faith is an image of the Lord.

66. There were with me some spirits of the earth Jupiter, while I was reading the seventeenth chapter in John, concerning the Lord's Love, and concerning His Glorification; and when they heard the contents, a holy influence seized them, and they confessed that all things therein were divine. But at that instant, some spirits of our earth, who were infidels, suggested various scandals, saying that He was born an infant, lived as a man, appeared as another man, was crucified, with other circumstances of a like nature. The spirits of the earth Jupiter, however, paid no attention to these suggestions. They said, that such are their devils, whom they abhor; adding, that nothing heavenly has any place in their minds, but only what is earthly, which they called dross; and which they said they had discovered from this circumstance, that when mention was made of going naked on their earth, obscene ideas immediately occupied their thoughts, and they paid no attention to their heavenly life, which was also spoken of at the same time.

67. The clear perception which the spirits of Jupiter have concerning spiritual things, was made manifest to me from their manner of representing how the Lord converts depraved affections into good affections. They represented the intellectual mind as a beautiful form, and impressed upon it an activity suitable to the form answering to the life of affection. This they executed in a manner which no words can describe, and with such dexterity that they were commended by the angels. There were present on this occasion some of the learned from our earth, who had immersed the intellect in scientific terms, and had thought and written much about form, about substance, about materiality and immateriality, and the like, without applying such things to any use: these could not even comprehend that representation.

68. They are exceedingly cautious on their earth, lest any one should fall into wrong opinions concerning

the only Lord; and if they observe that any begin to think not rightly concerning Him, they first admonish, then use threats, and lastly deter by punishment. They said that they had observed, if any such wrong opinions insinuate themselves into any family, that family is taken from amongst them, not by the punishment of death inflicted by their fellows, but by being deprived of respiration, and consequently of life, by spirits, when they have first threatened them with death: for in that earth spirits speak with the inhabitants, and chastise them if they have done evil, and even if they have intended to do evil, of which we shall say more presently. Hence if they think evil concerning the only Lord, and do not repent, they are threatened with death. In this manner the worship of the Lord, Who to the inhabitants of that earth is the Supreme Divinity, is preserved pure.

69. They said that they have no particular days set apart for divine worship, but that every morning at sunrise, and every evening at sun-setting, they perform holy worship to their only Lord in their tents; and that they also sing psalms after their manner.

70. I was further informed that in that earth there are also some who call themselves saints, and who command their servants, of whom they wish to have great numbers, to give them the title of Lords, threatening them with punishment if they omit it. They likewise forbid their servants to adore the Lord of the universe, saying that themselves are lords-mediators, and that they will present the supplications of others to the Lord of the universe. They call the Lord of the universe, who is our Lord, not the only Lord, as the rest do, but the supreme Lord, by reason that they call themselves also Lords. The sun of the world they call the Face of the supreme Lord, and believe that His abode is there, wherefore they also adore the sun. The rest of the inhabitants hold them in aversion, and are unwilling to converse with them, as well because they adore the sun as because they call themselves lords, and are worshipped by their

servants as mediatory gods. There was shown me by spirits the covering of their head, which was a tufted cap of a darkish colour. In the other life such appear to the left in a certain altitude, and there sit as idols, and for some time are also worshipped by the servants who have attended upon them, but are afterwards held in derision by the same servants. What surprised me was, that their faces shine there as by the light of a fire, which is in consequence of their having believed that they were saints; but notwithstanding this fiery appearance of their faces, they are nevertheless cold, and have an intense desire to be made warm. Hence it is evident that the fire whereby they seem to shine, is the fire of self-love, and a false fire. In order to make themselves warm, they seem to themselves to cut wood, and whilst they are thus employed, there appears underneath the wood something of a man, whom at the same time they attempt to strike. This appearance is in consequence of their attributing to themselves merit and sanctity; for all who do so in this life seem to themselves in another life to cut wood, as was the case likewise with some spirits from our earth, who have been spoken of elsewhere.

For the further illustration of this subject, I shall here adduce what has been experimentally made known to me: "In the lower earth, beneath the soles of the feet, are those who have placed merit in their good deeds and works. Several of them appear to themselves to cut wood. The place where they are collected is very cold, and they seem to themselves to acquire warmth by their labour. I have also discoursed with them, and it was given me to ask them whether they had any inclination to leave that place. They replied that as yet they had not merited it by their labour. When that state however is finished and past, they are taken away thence. All such spirits are in a mere natural state, inasmuch as in the desire of meriting salvation there is nothing of a spiritual principle, such desire originating in self, and not

in the Lord. Moreover such prefer themselves above others, and in some cases despise others; and if in another life they do not receive more bliss than others, they have indignation against the Lord, wherefore whilst they are cutting wood, it appears as if somewhat of the Lord was underneath the wood. This is in consequence of their indignation."[dd]

71. It is common in the earth Jupiter for spirits to discourse with the inhabitants, to instruct them, and also to chastise them if they have done evil; on which subject I wish to be more particular, as several things were related to me by their angels concerning it. The reason why spirits in that earth discourse with men is, because they think much about heaven and a life after death; and because respectively they are little solicitous about the present life; for they know that they shall live after their decease, and in a happy state according to the state of their internal man, formed in the world. To discourse with spirits and angels was also common on this earth in ancient times, and for the same reason, namely because they then thought much of heaven and little of the world. But that living communication with heaven in process of time was closed, as man from internal became external, or what is the same thing, as he began to think much about the world and little about heaven; and especially when he ceased to believe in the existence of heaven or hell, and that in himself there was a spiritual man which would live after death; for at this day it is believed that the body lives by a virtue of its own, and not by virtue of its spirit; wherefore unless man now entertained a belief that he should rise again with his natural body, he would have no belief at all about the resurrection.

[dd] That the Lord alone has merit and righteousness, n. 9715, 9975, 9979, 9981, 9982. That such as place merit in their works, or wish to merit heaven by their good deeds, in another life wish to be served, and are in no wise contented, n. 6393. That they despise their neighbour, and are angry at the Lord Himself, if they do not receive a reward, n. 9976. What their lot is in another life, n. 942, 1774, 1877, 2027. That they are of those who in the lower earth appear to cut wood, n. 1110, 4943.

72. As to what particularly concerns the presence of spirits with the inhabitants of Jupiter, there are some spirits who chastise, some who instruct, and some who rule over them. The spirits who chastise apply themselves to the left side, and incline themselves towards the back, and when they are there, they draw out from a man's memory all that he has done or thought; for this is an easy thing to spirits, inasmuch as when they come to man, they enter into all his memory. If they find that he has done evil, or has thought evil, they reprove him, and also chastise him by pain in the joints of his feet or hands, or about the region of the belly; this also spirits can effect with much dexterity when they are permitted. On the approach of such spirits to man, he is struck with horror attended with fear, and hence he is aware of their coming.

Fear may be excited in any person by evil spirits, on their approach, especially by those who during their abode in the world have been thieves and robbers. In order that I might know how those spirits act when they come to a man of their own earth, it was permitted that such a spirit should also come to me. When he was near, horror attended with fear manifestly affected me, yet it was not an interior but exterior horror, because I was aware of the spirit from whom it proceeded. He was also seen by me, and appeared as a darkish cloud with moveable stars in it: moveable stars signify falsities, but fixed stars truths." He applied himself to my left side towards the back, and likewise began to reprove me on account of things done and thought, which he produced from my memory, and also interpreted unfavourably; but he was checked by the angels. When he perceived that he was with a man who did not belong to his own earth, he began to discourse with me, saying that when he came to any man he knew all and every the thing which the man was doing and thinking; also that he severely reproved him, and likewise chastised him by various pains.

At another time again such a chastising spirit came to

me, and applied himself to my left side below the middle of the body, like the former, and also desired to punish me; but he likewise was restrained by the angels. He shewed me however the kinds of punishment which they are permitted to inflict on the men of their earth, if they do evil, or intend to do evil. Besides pains of the joints, they cause also a painful compression about the middle of the belly, which seems as if it proceeded from a tight sharp belt; likewise a cessation of respiration at times even to apparent suffocation. Another kind of punishment is that of prohibition, whereby the person punished is forbid eating anything but bread for a time. Lastly, death is denounced in case the offender does not cease from his evil acts and intentions, and at the same time he is deprived of all satisfaction arising from the company of his wife, his children, and associates. Grief is also insinuated on such occasions by reason of such deprivation.

73. The spirits who instruct, apply themselves also to the left side of the persons instructed, but more to the front. They reprove likewise, but mildly, and presently teach them how they ought to live. They appear also of a darkish hue, yet not like clouds as the former, but as if they were clad in sackcloth. These are called instructors, but the former chastisers. When the instructing spirits are present, angelic spirits are present also, sitting close to the head, and filling it in a peculiar manner. Their presence likewise is perceived there like a gentle breathing; for they are afraid of man's perceiving the least pain or anxiety from their approach and influx. They govern the chastising and instructing spirits, preventing the former from putting man to more pain than is permitted by the Lord, and prompting the latter to teach what is true. During the time that a chastising spirit was with me, there were present also angelic spirits, who kept my countenance in a constant smile and cheerfulness, and the region about the lips prominent, and my mouth a little open. This the angels easily effect by influx

when it is permitted of the Lord. They said that with the inhabitants of their earth, they induce such a countenance when they are present.

74. If a man, after chastisement and instruction, again does evil, or thinks to do evil, and does not check himself by the precepts of truth, when the chastising spirit returns he is punished more severely; but the angelic spirits moderate the punishment according to the intention in what was done, and according to the will in what was thought. Hence it may appear, that their angels, who sit at the head, exercise a species of judicatory power over man, inasmuch as they permit, moderate, restrain, and operate by influx; but it was declared, that they do not judge, but that the Lord alone is Judge, and that from Him into them flow all things which they enjoin to the chastising and instructing spirits, and that it appears as if it was from them.

75. In the earth Jupiter, spirits speak with man, but man in his turn does not speak with spirits, only these words when he is instructed,—*I will do so no more:* nor is it allowed him to tell any one that a spirit had spoken with him, for if he does this, he is afterwards punished. Those spirits of Jupiter, when they were with me, supposed at first that they were with a man of their own earth; but when I spake with them again, and when they perceived that I had thoughts of publishing what passed between us, and thus of telling it to others, and that it was not allowed them either to chastise or instruct me for so doing, they then discovered that they were with a stranger.

76. There are two signs which appear to those spirits during their abode with man: they see an elderly man of a fair countenance, which is a sign to them to speak nothing but what is true, and to do nothing but what is just: they see also a face in a window, which is a sign to them to depart thence. Such an elderly man also appeared to me, and likewise a face was seen in a window, and on seeing the face those spirits immediately departed from me.

77. Besides the spirits above mentioned, there are also spirits who suggest contrary persuasions. These are they who, during their abode in the world, were banished from the society of the rest on account of their wickedness. When they approach, there appears as it were a flying fire, which passes downwards near the face. They place themselves beneath near man's back parts, and speak thence towards the upper parts. What they say is directly contrary to the instructions which the instructor spirit gave from the angels, and is to this purport, that they need not live according to instruction, but according to their own will and pleasure, without any check or restraint. They generally make their approach as soon as the former spirits are departed; but the men on that earth are aware who and what those spirits are, and therefore are unconcerned about them. Nevertheless they are taught hereby what is evil, and consequently what is good; for by evil is learnt what good is, the quality of good being discerned by its opposite, because all perception in every case is according to reflection, in relation to differences and distinctions suggested by opposites, in various manners and various degrees.

78. The chastising and instructing spirits do not approach those who call themselves saints and lords-mediators (concerning whom see above, n. 70), because these do not suffer themselves to be instructed, nor are amended by discipline, being inflexible in consequence of being under the influence of self-love. The chastising and instructing spirits say, that they discern such by their coldness, and that when they perceive cold they depart from them.

79. There are also spirits amongst those from the earth Jupiter whom they call sweepers of chimnies, because they appear in like garments, and likewise with sooty faces. Who they are, and what is their quality, I shall also describe. One of these spirits came to me, and anxiously requested that I would intercede for him to be admitted into heaven. He said that he was not conscious

of having done any evil, only that he had reprimanded the inhabitants of his earth, and that after reprimanding, he instructed them. He applied himself to my left side, a little lower than the elbow, and spake as it were with a divided faith. He had also the power of exciting pity. But all I could say in reply was, that it was not in my power to help him, for that all help was from the Lord alone; nor could I intercede for him, because I did not know whether it was useful or not; but that if he was deserving, he might have hope. At that instant he was remanded back amongst some upright spirits from his own earth; but they said that he could not be in consort with them, because he differed in quality. Still however he requested with an intense desire to be let into heaven, and in consequence thereof he was introduced to a society of upright spirits of this earth; but these also declared that he could not abide with them. He was likewise of a black colour in the light of heaven; but he himself said that he was not a black colour, but of a darkish brown.

I was informed that those are such at first who are afterwards received amongst those who constitute the province of the SEMINAL VESSELS in the GRAND MAN, or heaven; for in those vessels the semen is collected, and is encompassed with a covering of suitable matter, fit to preserve the prolific portion of the semen from being dissipated, but which may be put off in the neck of the uterus, that thus what is reserved within may serve for conception or the impregnation of the ovulum; hence also that seminal matter has a strong tendency and as it were a burning desire to put itself off, and leave the semen to accomplish its end: somewhat similar to this appeared likewise in this spirit. He came again to me, in vile raiment, and again said that he had a burning desire to be admitted into heaven, and that now he perceived himself to be qualified for that purpose. It was granted me to tell him that possibly this was a token that he would shortly be admitted. At that instant the angels called to him to cast off his raiment, which he did

immediately with inconceivable quickness, from the vehemence of his desire; whereby was represented what is the nature of their desires who are in the province to which the seminal vessels correspond. I was informed that such, when they are prepared for heaven, are stripped of their own garments, and are clothed with new shining raiment, and become angels. They are likened unto caterpillars, which having passed through that vile state of their existence are changed into nymphs, and thus into butterflies; in which last state they are gifted with new clothing, and also with wings of various colours, as blue, yellow, silver, or golden. At the same time they have liberty to fly in the open air as in their heaven, and to celebrate their marriages, and to lay their eggs, and thus to provide for the propagation of their kind; and then also sweet and pleasant food is allotted them from the juices and odours of various flowers.

80. Hitherto nothing has been said concerning the quality of the angels who are from the earth Jupiter; for they who come to the men of their earth, and sit at the head concerning whom, see n. 73, are not angels in their interior heaven, but are angelic spirits, or angels in their exterior heaven; and inasmuch as the nature and quality of the former angels have been made known to me, I shall here relate what has been discovered on that subject. A certain spirit, belonging to those of the earth Jupiter, who inspire terror, approached to my left side beneath the elbow, and thence spake to me; but his speech was harsh, nor were his expressions very distinct, so that I was obliged to wait some time before I could collect his meaning. And whilst he was speaking, he injected somewhat of terror, admonishing me hereby to give a kind reception to the angels when they came: but it was given me to reply, that this did not depend on myself, for that all were received by me according to what they were in themselves. Presently the angels of that earth approached, and I was permitted to perceive from their discourse that they differed altogether from the angels of our earth;

for they did not discourse by verbal expressions, but by ideas which diffused themselves through every part of my interiors: and hence also they had an influx into the face, so that the face concurred in every particular, beginning from the lips, and proceeding towards the circumference in every direction. The ideas which were instead of verbal expressions, were discrete, but in a small degree. Afterwards they discoursed with me by ideas still less discrete, so that scarce anything of interstice was perceivable. It appeared in my perception like the meaning of verbal expressions with those who attend only to the meaning abstracted from the expressions.

This discourse was more intelligible to me than the former, and was also more full. It flowed, in like manner as the former, into the face; but the influx was more continuous according to the quality of the discourse: it did not, however, begin as the former, from the lips, but from the eyes. Afterwards they discoursed in a manner still more continuous and full; and then the face could not concur by a suitable motion, but the influx was made sensible on the brain, which was acted upon in like manner. Lastly, they discoursed so, that the discourse fell only on the interior intellect; its volubility was like that of an attenuated atmosphere. I was made sensible of the influx, but not distinctly of the particulars discoursed on. These several kinds of discourse may be compared with different fluids,—the first kind with fluent water, the second with water more attenuated, the third with the atmospherical air, and the fourth with attenuated air. The spirit above mentioned, who was on the left side, sometimes interrupted the discourse, admonishing me particularly to behave modestly with his angels; for there were attendant spirits from our earth who suggested things which gave displeasure. He said that he did not understand at first what the angels discoursed about, but that he did afterwards when he removed to my left ear. Then also his speech was not harsh as before, but like that of other spirits

81. I afterwards discoursed with the angels concerning some extraordinary particulars on our earth, especially concerning the art of printing, concerning the Holy Word, and concerning the doctrinals of the Church derived from the Word; and I informed them that the Word and the doctrinals of the Church were printed and published, and were thus learnt. They wondered exceedingly that things of such a nature could be made public by writing and printing.

82. I was allowed to see how the spirits of that earth, when they are prepared, are taken up into heaven, and become angels. On such occasions there appear chariots and bright horses as of fire, by which they are carried away in like manner as Elias. The reason of this appearance of chariots and bright horses as of fire is, because thus it is represented that they are instructed and prepared to enter heaven, inasmuch as chariots signify the doctrinals of the Church, and bright horses signify an enlightened understanding.[ee]

83. The heaven into which they are carried away, appears on the right to their earth, consequently separate from the heaven of the angels of our earth. The angels who are in that heaven appear clothed in shining blue raiment spotted with little stars of gold, and this by reason of their having loved that colour in the world, and having believed also that it was the very essential celestial colour, and especially because they are in such good of love as that to which that colour corresponds.[ff]

84. There appeared to me a bald head, but only the

[ee] That chariots signify the doctrinals of the Church, n. 2760, 5321, 8215. That horses signify the intellectual principle, n. 2760, 2761, 2762, 3217, 5321, 6125, 6400, 6534, 7024, 8136, 8148, 8381. That the White Horse in the Apocalypse signifies the understanding of the Word, n. 2760. That by Elias in a representative sense is meant the Word, n. 2762, 5247. And whereas all doctrine of the Church and the understanding thereof are from the Word, Elias is called the chariots of Israel and the horsemen thereof, n. 2762. That on this account he was taken up by a **fiery chariot and fiery horses.**

[ff] That blue originating in red or flame-colour, corresponds to

upper part thereof, which was bony; and I was told that such an appearance is seen by those who are to die within a year, and that they instantly prepare themselves. The inhabitants of that earth do not fear death, except on this account, that they leave their conjugial partner, their children, or parents, for they know that they shall live after death, and that in dying they do not quit life, because they go to heaven; wherefore they do not call it dying, but being heaven-made.

Such amongst them as have lived in true conjugial love, and have taken such care of their children as becomes parents, do not die of diseases, but in tranquillity as in sleep, and thus they pass away from the world to heaven. The age to which the inhabitants live is, on an average, about thirty years, estimated according to years on our earth. It is by the providence of the Lord that they die at so early an age, lest their numbers should increase beyond what that earth is capable of supporting; and whereas, when they have fulfilled those years they do not suffer themselves to be guided by spirits and angels like those who are not so far advanced in age, therefore spirits and angels seldom attend them when arrived at their thirtieth year. They come to maturity sooner than on our earth. Even in the first flower of youth they connect themselves in marriage, and then it is their chief delight to love the partner of such connexion, and to take care of their children. Other delights they indeed call delights, but respectively external.

ON THE EARTH OR PLANET MARS, ITS SPIRITS AND INHABITANTS.

85. The spirits of Mars are amongst the spirits who come from the earths of this solar system, the best of all, for they are for the most part as celestial men, not unlike

the good of celestial love; and that blue ground! in white or lightish colour, corresponds to the good of spiritual love, n. 9868.

those who were of the most ancient church on this earth.[gg] When they are represented according to their quality, they are represented with the face in heaven and the body in the world of spirits; and such of them as are angels are represented with the face towards the Lord and with the body in heaven.

86. The planet Mars appears in the idea of spirits and angels, like all the other planets, in its place constantly, which place is to the left in front, at some distance in the plane of the breast, and thereby out of the sphere where the spirits of our earth are. Spirits of one earth are separate from the spirits of another earth, by reason that the spirits of each particular earth have relation to some particular province in the GRAND MAN, and consequently they are each in other and different states; and it is owing to this diversity of state that they appear separate from each other, either to the right or to the left, at a greater or lesser distance.[hh]

87. Spirits came thence to me, and applied themselves to my left temple, where they breathed upon me with their discourse; but I did not understand it. As to its flow, it was soft beyond what I had ever before perceived, being like the softest breeze. It breathed first upon the left temple and upon the upper part of the left ear; and the breathing proceeded thence to the left eye, and by degrees to the right, and flowed down afterwards, especially from the left eye, to the lips; and when it was at the lips, it entered through the mouth, and by a way within the mouth, and thus through the eustachian tube into the brain. When the breathing arrived thither, then

[gg] That the first and most ancient Church on this earth was a celestial Church, which is the chief of all, concerning which see n. 607, 895, 920, 1121, 1122, 1123, 1124, 2896, 4493, 8891, 9942, 10,545. That a Church is called celestial wherein love to the Lord is primary, but spiritual wherein charity towards the neighbour is primary, from which is faith, n. 3691, 6435, 9468, 9680, 9683, 9780.

[hh] That distances in another life are real appearances, which are presented visibly by the Lord, according to the states of the interiors of angels and spirits, n. 5604, 9104, 9440, 10,146.

I understood their speech, and was permitted to discourse with them. I observed, whilst they were speaking with me, that my lips were put in motion, and also my tongue in a slight degree, and this by reason of the correspondence of interior speech with the exterior. Exterior speech is that of articulate sound conveyed to the external membrane of the ear, and thence to the brain by means of the small organs, membranes, and fibres, which are within the ear. Hence it was granted me to know that the speech of the inhabitants of Mars was different from that of the inhabitants of our earth, in that it was not sonorous, but almost tacit, insinuating itself into the interior hearing and sight by a shorter way; and consequently, that it was more perfect, fuller of ideas of thought, and thereby approaching nearer to the speech of spirits and angels. The essential affection also of the speech is represented amongst them in the face, and the thought thereof in the eyes; for the thought and the speech, and likewise the affection and the face, with them act in unity.

They account it wicked to think one thing and speak another, and to will or desire one thing whilst the features of the face express the contrary. They are altogether unacquainted with hypocrisy, and likewise with fraudulent pretence and deceit. That the same kind of speech prevailed amongst the most ancient people on our earth, I was permitted to know by conversation with some of them in another life; and for the further elucidation of this subject I shall here relate the following particulars, communicated to me on the occasion: "It was shewn me by an influx which I cannot describe what was the quality of the speech which prevailed amongst the men of the most ancient Church; that it was not articulate, like the verbal speech of our time, but tacit, being effected not by external respiration, but by internal: thus it was speech cogitative. It was also permitted me to perceive the nature of their internal respiration, how it proceeded from the navel towards the

heart, and thus through the lips without any thing of sound whilst they were speaking; and that it did not enter into the ear of another by an external way, and beat on what is called the drum of the ear, but by a certain internal way, and by what is called at this day the eustachian tube.

It was further shewn me that by such speech they were enabled to express more fully the purposes of the mind, and the ideas of the thought, than can possibly be done by articulate sounds or expressions of the outward voice, which speech is in like manner directed by respiration, but such as is external; for there is not a single expression, nor any constituent of expression which is not directed by applications of the respiration. This however was effected with the Antediluvians more perfectly, as being directed by internal respiration, which being of a more interior nature, is also more perfect, and more applicable and conformable to the ideas of thought. Moreover they were enabled to express their meaning by slight motions of the lips, and by corresponding changes of the countenance; for being celestial men, whatsoever was the object of their thoughts shone forth from their faces and their eyes, which underwent a conformable variation, the face as to its form according to the life of the affection, and the eyes as to light. It was not possible for them on any account to express with the countenance what they did not think in their hearts; and whereas their speech was effected by internal respiration, which is that of the spirit of man, therefore they were enabled to hold consort and discourse with angels." The respiration of the spirits of Mars was also communicated to me,[1] and it was perceivable that their respiration proceeded from the region of the thorax towards the navel, and thence flowed upwards through the breast with an imperceptible breathing towards the mouth; from which circumstances it was manifest to me, as also from other experimental

[1] That spirits and angels have respiration, n. 3884, 3885, 3891, 3893.

proofs, that they were of a celestial genius, consequently not unlike those who were of the most ancient Church of this earth.

88. I was instructed that the spirits of Mars, in the GRAND MAN, have relation to the medium between the intellect and the will, thus to THOUGHT from AFFECTION, and the best of them to the AFFECTION OF THOUGHT: hence it is that their faces act in unity with their thought, nor can they in any case play the hypocrite. And inasmuch as this is their relation in the GRAND MAN, therefore the middle province, which is between the cerebrum and the cerebellum, corresponds to them: for where the cerebrum and the cerebellum are joined together as to spiritual operations, with such persons the face acts in unity with the thought, so that the very affection of the thought beams forth from the face, and the general tone of the thought beams forth from the affection, which is discoverable also by certain signs from the eyes: wherefore whilst the spirits of Mars were with me, I had a sensible perception of a drawing back of the fore-part of the head towards the hind-part, consequently of the cerebrum towards the cerebellum.[kk]

89. On a time whilst the spirits of Mars were with me, and occupied the sphere of my mind, there came some spirits from our earth, and desired also to infuse themselves into that sphere: but instantly the spirits of our earth became as it were insane, by reason of the utter disagreement between them and the spirits of Mars. For the spirits of our earth, in the GRAND MAN, have relation to external sense; hence they were in idea turned to the world and to self, whereas the spirits of Mars were in idea turned from self to heaven and their neighbour;

[kk] That human faces on our earth in ancient times received influx from the cerebellum, and that then faces acted in unity with men's interior affections; but that afterwards they received influx from the cerebrum, when man began to pretend to affections which were not his own, and to fashion his countenance falsely according to such pretence: concerning the changes hereby occasioned in faces in process of time, see note 4325—4328.

hence came the contrariety. But at that instant there approached some angelic spirits of Mars, and at their approach the communication was closed, and thus the spirits of our earth retired.

90. The angelic spirits discoursed with me concerning the life of the inhabitants of their earth, informing me that they are not under any forms of government, but that they live arranged into greater and lesser societies, and that they are associated with each other according to their agreement in mind, which agreement they discover instantly by the face and speech, being seldom deceived in their judgment herein, and that then they are instantly united in friendship. They informed me further that their consociations are delightful, and that they discourse with each other about what passes in their societies, and especially about what passes in heaven, for several of them have manifest communication with the angels of heaven.

Such amongst them as begin to think perversely in their societies, and thereby to incline to evil, are dissociated, and left to themselves alone, in consequence whereof they lead a most wretched life out of all society, in dens or other places, being no longer regarded by the rest. Certain societies endeavour to compel such persons to repentance by various methods; but if they cannot succeed herein, they separate themselves from all connexion with them. Thus they are careful to provide against the contagion of the lust of dominion and the lust of gain, that is, against any persons under the influence of the lust of dominion, subjecting to themselves any society, and by degrees several societies; and against any, under the influence of the lust of gain, depriving others of their possessions. Every one on that earth lives content with his own property, and every one with his own share of honour, accounting it enough to be reputed upright and a lover of his neighbour.

This delightful and tranquil state of mind would perish unless such as incline to evil thoughts and dis-

positions were banished from the rest, and unless a prudent but severe check was given to the first increachments of self love and the love of the world, for it was owing to these loves that empires and kingdoms were first established, under which establishments there are few but what desire to have dominion, and to possess the property of others, there being few who do what is just and right out of a real love thereto, and still fewer who do good from charity itself, being rather influenced by other motives, such as the fear of the law, and a regard to gain, honour, reputation and the like.

191 In regard to divine worship as practised by the inhabitants of that earth, they informed me that they acknowledge and adore our Lord, saying that He is the only God and that He governs both heaven and the universe, and that every good thing is from Him, and that He leads and directs them; also that He often appears amongst them on their earth. It was then granted me to tell them, that Christians also on our earth know that the Lord governs heaven and earth, agreeably to His own words in Matthew, *All power is given to Me in heaven and on earth* (xxviii 18); but that they do not believe it like the inhabitants of the earth Mars. They acquainted me further that on their earth the inhabitants believe that with themselves there is nothing but what is filthy and infernal and that all good is of the Lord, yea, they added further, that of themselves they are devils, and that the Lord draws them out of hell, and continually keeps them from falling into it again. On a certain occasion, when the name of the Lord was mentioned, I observed that these spirits humbled themselves in such inward and profound abasement as no words can describe; for in their humiliation it was suggested to them that of themselves they were in hell, and thus that they were altogether unworthy to look to the Lord, Who is essential Holiness, and so deeply was this suggestion implanted in them, being grounded in a true faith, that they were in a measure out of themselves, and remained

in that state on their knees, until the Lord elevated them, and at the same time, as it were, drew them out of hell. When they emerge thus from humiliation, they are full of goodness and love, and thereby replenished with joy of heart. During their abasement they do not turn their faces to the Lord, for this they dare not do, but turn them in a contrary direction. The spirits who were about me said that they never before were witnesses to such humiliation.

92. It was a matter of surprise to some spirits who were from that earth, that there were about me so many spirits from hell, and that they also discoursed with me; but I was allowed, to reply, that this was permitted them to the intent that I might know their natures and qualities, and why they were in hell, and that their infernal state was in consequence of and according to their evil lives. I was further allowed to declare, that there were several amongst them whom I had been acquainted with during their abode in the world, and that some of them had lived in high stations of dignity and pre-eminence, at which time the world alone had possession of their hearts; but it was not in the power of any evil spirit, even the most infernal, to hurt me, being continually under the Lord's protection.

93. There was presented before me an inhabitant of that earth. He was not indeed an inhabitant, but like one. His face resembled the faces of the inhabitants of our earth, but the lower region of the face was black, not owing to his beard, for he had none, but to blackness instead of a beard: this blackness extended itself underneath the ears on both sides: the upper part of the face was yellowish, like the faces of the inhabitants of our earth who are not perfectly fair. They said moreover that on that earth they feed on the fruits of trees, especially on a kind of round fruit which buds forth from the ground: and likewise on pulse; and that they are clothed with garments wrought from the fibrous bark of certain trees, which has such a consistence that it may be

woven, and also stiffened by a kind of gum which they have amongst them. They related further that they are acquainted with the art of making fluid fires, whereby they have light during evening and night.

94. I observed on a time a something flaming most beautiful. It was of various colours, as purple, and also a palish red, and the colours likewise sparkled beautifully by reason of the flame. I saw also a kind of hand to which that flaming appearance adhered, at first on the back part, afterwards on the palm, and thence it played round the hand on all sides. This continued for some time. Presently the hand with the flame was removed at a distance, and where it rested there was a bright lucid appearance. In that bright lucid appearance the hand retired from view, and instantly the flame was changed into a bird, which at first was of like colours with the flaming appearance, the colours sparkling in like manner, but they successively changed, and as the colours changed, the vigour of life in the bird changed also. It flew all around, and at first about my head, afterwards in a direction in front into a kind of narrow chamber, which appeared like some consecrated place; and as it flew more in a front direction, its life in proportion departed, till at length it was changed into a stone, at first of the colour of a pearl, but afterwards of an obscure colour; but notwithstanding its being without life, it still continued flying.

During the flight of this bird around my head, and whilst it was still in the vigour of life, there appeared a spirit from beneath rising through the region of the loins to the region of the breast, who thence desired to take away the bird; but inasmuch as it was so beautiful, he was prevented by the spirits around me, who all kept their eyes fixed attentively upon it. But the spirit who rose from below powerfully persuaded them that the Lord was with him, and consequently that what he did was from the Lord. Although most of them did not believe this, still they no longer hindered him

from taking away the bird : he was not able, however, to retain it, by reason of an influx from heaven at that instant, and therefore presently let it fly out of his hand at perfect liberty. When this had passed, the spirits around me, who had been exceedingly attentive to the bird and its successive changes, began to discourse with each other concerning it, and continued their discourse for a considerable time.

They had a perception that such appearance must needs signify somewhat celestial; they knew that a flame signifies celestial love and its affections; that hand to which the flaming appearance adhered signifies life and its power; that changes of colour signify the varieties of life as to wisdom and intelligence; that bird has also a similar signification, but with this difference, that a flame signifies celestial love and the things belonging to that love, whereas bird signifies spiritual love and the things of that love; celestial love is love to the Lord, and spiritual love is charity towards our neighbour gg; and that the changes of colours and at the same time of life in the bird, till at length it became a bird of stone, signify the successive changes of spiritual life as to intelligence.

They knew further that the spirits, who ascend from beneath, through the region of the loins to the region of the breast, are in a strong persuasion that they are in the Lord, and hence believe that whatever they do, howsoever evil it may be, is done by them agreeably to the Lord's will. But though they knew all this, yet they could not hence know who were meant by this appearance. At length they were instructed from heaven, that the inhabitants of Mars were meant; that their celestial love, wherein as yet many are, was signified by the flaming appearance which adhered to the hand; and that the bird in the beginning, whilst it was in the beauty of its colours and in the vigour of its life, signified their spiritual love; but that by the bird's becoming as it were a bird of stone and

void of life, and at length of an obscure colour, were signified such of the inhabitants as had removed themselves from the good of love, and were in evil, and yet still believe that they are in the Lord. The like was signified by the spirit, who rose up and was desirous to take away the bird.

95. By a bird of stone were also represented the inhabitants of that earth, who after a strange manner transmute the life of their thoughts and affections into almost no life, concerning which circumstance I received the following information. There was a certain spirit above my head who discoursed with me, and from the sound of his voice it seemed as if he was in a state of sleep. In this state he spake many things, and all with a prudence equal to that of a person awake. It was given me to perceive that he was a subject by which the angels spake, and he in that state perceived and produced what was said by them[11]; for he spake nothing but what was true. If anything flowed in from another source, he admitted it indeed, but did not bring it forth. I questioned him concerning his state. He said that that state was to him a peaceable state; that it was free from all solicitude respecting the future; and that at the same time he was fruitful in producing uses, whereby he had communication with heaven. I was told that such, in the GRAND MAN, have relation to the longitudinal sinus, which lies in the brain between the two hemispheres thereof, and is there in a quiet state, howsoever the brain be disturbed on each side. During my conversation with this spirit, some spirits introduced themselves towards the fore-part of the head where he was, and pressed upon him; wherefore he retired to one side, and gave them place. The stranger spirits discoursed with each other; but their discourse was unintelligible both to myself and

[11] That communications are effected by means of spirits sent forth from societies of spirits and angels to other societies, and that those emissary spirits are called subjects, n. 4403, 5856, 5983, 5985—5989.

to the spirits about me. I was instructed by the angels that they were spirits from the earth Mars, who had the art of discoursing with each other in such a manner that the spirits present could neither understand or perceive what they said. I wondered how such discourse could possibly be contrived, because all spirits have one speech, which flows from the thought, and consists of ideas which are heard as expressions in the spiritual world; but I was informed that those spirits by a certain method form ideas expressed by the lips and the countenance unintelligible to others, and that in the same instant they artfully withdraw the thoughts, being particularly cautious lest anything of affection should manifest itself, because in such case the thought would appear, inasmuch as thought flows from affection, and is as it were in it.

I was further instructed that the inhabitants of the earth Mars, who make heavenly life to consist in knowledges alone, and not in a life of love, contrived such speech, but not all; and that the contrivers thereof, when they become spirits, retain the same kind of speech. These are they who were particularly signified by the bird of stone; for to form a speech by modifications of the countenance and foldings of the lips, with a removal of the affections, and a withdrawing of the thoughts from others, is to deprive speech of its life and soul, and to make it like a dead image, and by degrees to do the like also to themselves. But although they suppose that their discourse is not understood by others, yet angelic spirits have a perception of all and every thing which they discourse about. The reason is, because it is not possible for any thought to be withdrawn from angelic spirits. This was also proved to them by living evidence. I was thinking concerning this circumstance, that the wicked spirits of our earth are not affected with shame when they infest others. This thought entered into me from some angelic spirits who had a perception of their discourse. Those spirits of Mars instantly acknowledged that that was the subject of their discourse, and they

were much surprised. Moreover several things, which they both spake and thought, were discovered by an angelic spirit, notwithstanding all their endeavours to withdraw their thoughts from him. Afterwards those spirits entered from above into my face. The influx felt like small striated rain, which was a sign that they were not in the affection of truth and of good, for this is represented by what is striated. They then spake plainly with me, saying that the inhabitants of their earth discourse in like manner with each other. They were then told that this is evil, because hereby they obstruct the influence of things internal, and recede from them to things external, which external things also they deprive of their proper life; and particularly, because to speak in such a manner is not sincere.

For they who are sincere are never disposed to speak or even to think anything but what others may know, not caring if the whole world, yea, if the whole heaven, was acquainted with their words and thoughts; but they who are otherwise disposed judge and think evil of others, and well of themselves, and at length are betrayed through habit to think and speak evil of the Church, of heaven, yea, and of the Lord Himself. I have been informed that they who love knowledges, and not so much a life according to knowledges, in the GRAND MAN, have relation to the interior membrane of the skull; but that they who accustom themselves to speak without affection, and to draw the thought to themselves and withdraw it from others, have relation to that membrane when become bony because from having some spiritual life, they come at length to have none.

96. Inasmuch as by a bird of stone are also represented those who are in knowledges alone, and in no life of love, and inasmuch as hence they have no spiritual life, therefore, by way of appendix, we shall take this opportunity of shewing that they alone have spiritual life who are in celestial love, and thence in knowledges; and that each kind of love contains in itself all knowledge

belonging to that love. This may be exemplified by the case of all living creatures, whether they be the inhabitants of earth or of air. Each is in possession of the knowledge of all things of its particular love, which love has respect to nourishment, a safe habitation, the propagation of their kind, the care of their young, and with some to providing for themselves during winter; wherefore each is in possession of all knowledge that is requisite, such knowledge being implanted in its love, and flowing into each animal as into its proper receptacle; and in some cases being of such an extraordinary nature, that man cannot but be amazed at it. With the animals, however, knowledge is connate, and is called instinct; nevertheless it belongs to the natural love in which they are principled: and if man was principled in his proper love, which is love to God and towards his neighbour, which is man's proper love, as distinguishing him from the beasts, being heavenly love, then man would not only be in all requisite knowledge, but likewise in all intelligence and wisdom; for intelligence and wisdom would flow from heaven into those two kinds of love, that is, through heaven from the Divine Being. But inasmuch as man is not born to those two kinds of love, but to their contraries, namely, to self-love and the love of the world, therefore he must needs be born in all ignorance and want of knowledge. Nevertheless by divine means he is brought to somewhat of intelligence and wisdom, but still not actually so, unless the love of self and of the world be removed, and thus a way be opened for love to God and towards his neighbour. That love to God and neighbourly love contain in them all intelligence and wisdom, may appear from the case of those in another life who, during their abode in this world, have been in such love. When these after death are admitted into heaven, they there come into such knowledge and wisdom as they before had no conception of; yea, they think and speak there like the rest of the angels, such things as ear has not heard, neither has it entered into the heart of

man to conceive, which are ineffable. The reason is, because those two kinds of love have the faculty of receiving into themselves such things.

Of the Earth or Planet Saturn, its Spirits and Inhabitants.

97. The spirits from the earth Saturn appear in front at a considerable distance, beneath in the plane of the knees, where the earth itself is; and when the eye is opened to see thither, a multitude of spirits come into view who are all from that earth. They are seen on this part of that earth, and to the right of it. I was permitted also to discourse with them, and thereby to discover their qualities in respect to others. They are upright and they are modest; and inasmuch as they esteem themselves little, therefore they also appear little in another life.

98. In acts of divine worship they are exceedingly humble, for on such occasions they account themselves as nothing. They worship our Lord, and acknowledge Him as the only God. The Lord also appears to them at times under an angelic form, and thereby as a Man, and at such times what is Divine beams forth from the face and affects the mind. The inhabitants also, when they arrive at a certain age, discourse with spirits, by whom they are instructed concerning the Lord, how He ought to be worshipped, and likewise how they ought to live. When any attempt is made to seduce the spirits who come from the earth Saturn, and to withdraw them from faith in the Lord, or from humiliation towards Him, and from uprightness of life, they say that they would rather die; on such occasions there appear in their hands little knives, with which they seem desirous to strike their bosoms; on being questioned why they do so, they say, that they would rather die than be drawn aside from the

Lord. The spirits of our earth sometimes deride them on this account, and infest them with reproaches; but their reply is, that they are well aware they do not kill themselves, and that this is only an appearance flowing from their will, inclining them rather to die than to be withdrawn from the worship of the Lord.

99. They said that sometimes spirits from our earth come to them, and ask them what God they worship; and that the answer they gave them is, that they are out of their senses, and that there cannot be a greater proof of insanity than to ask what God any one worships, when there is but one only God for all in the universe; and that they are still more beside themselves in this, that they do not acknowledge the Lord to be that one only God, and that He rules the universal heaven, and thereby the universal world; for Whosoever rules heaven rules also the world, inasmuch as the world is ruled by and through heaven.

100. They said that on their earth there are also some who call the nocturnal light, which is great, the Lord; but that they are separated from the rest, and are not tolerated by them. That nocturnal light comes from the great belt, which at a distance encompasses that earth, and from the moons which are called Saturn's satellites.

101. They related further that another kind of spirits, who go in companies, frequently come to them, desiring to know all particulars relative to their circumstances, and that by various methods they extract from them whatever they know. They observed concerning these spirits, that they were not beside themselves, only in this, that they desire to know so much for no other intent than to possess knowledge. They were afterwards instructed that these spirits were from the planet Mercury, or the earth nearest the sun, and that they are delighted with knowledges alone, and not so much with the uses thence derived.

102. The inhabitants and spirits of the planet Saturn have relation, in the GRAND MAN, to the MIDDLE SENSE

BETWEEN THE SPIRITUAL AND THE NATURAL MAN, but to that which recedes from the natural and accedes to the spiritual. Hence it is that those spirits appear to be carried or snatched away into heaven, and presently to be let back again; for whatever is of the spiritual sense is in heaven, but whatever is of the natural sense is beneath heaven. Inasmuch as the spirits of our earth, in the GRAND MAN, have relation to natural and corporeal sense, it was permitted me to know by manifest experience how the spiritual man and the natural fight and strive with each other, when the latter is not in faith and charity.

The spirits of the earth Saturn came from afar into view, and instantly there was opened a living communication between them and such spirits of our earth as were not in faith and charity. The latter, on thus perceiving the former, became like persons insane, and began to infest them, by infusing unworthy suggestions concerning faith, and also concerning the Lord; and whilst they were busied in these invectives and abuses, they also cast themselves into the midst of them, and in the spirit of insanity by which they were possessed endeavoured to do them mischief. But the spirits of Saturn were not at all afraid, because they were secure and in tranquillity; whereas the spirits of our earth, when they were in the midst of them, began to be tortured, and to respire with difficulty, and in consequence thereof made their escape with all precipitation, one in this way and another that, till they all disappeared.

The spirits who were present perceived from this circumstance what is the nature of the natural man when separate from the spiritual, and when he comes into a spiritual sphere, namely, that he is insane; for the natural man separate from the spiritual is wise only with a wisdom that originates in the world, and not with the wisdom that is from heaven; and he who is wise only with the wisdom that originates in the world, believes nothing but what he can apprehend with his senses, and the things which he believes are grounded in the fallacies

of the senses, which, unless they are removed by an influx from the spiritual world, produce false principles and persuasions. Hence it is that spiritual things are things of naught to such persons, insomuch that they can scarce bear to hear mention made of any thing spiritual; wherefore they become insane when they are kept in a spiritual sphere. It is otherwise during their abode in the world, where they either think naturally concerning spiritual things, or avert their ears that they may not hear them; that is, they hear and do not attend. It was also manifest from this experimental evidence, that the natural man cannot introduce itself into the spiritual, that is, ascend; but when man is in faith, and thereby in spiritual life, in this case the spiritual man flows into the natural, and thinks therein; for there is given a spiritual influx, that is, an influx from the spiritual world into the natural, but not the reverse, or from the natural into the spiritual.[mm]

103. I was further informed by the spirits of that earth respecting the consociations of the inhabitants, with several other particulars. They said that they live divided into families, every family apart by itself; each family consisting of a man and his wife with their children; and that the children, when they enter the married state, are separated from the house, and have no further care about it; wherefore the spirits from that earth appear two and two: that they are little solicitous about food and raiment; that they feed on the fruits and pulse which their earth produces; and that they are clothed slightly, being encompassed with a coarse skin or coat, which repels the cold: moreover, that all on that earth know that they shall live after death; and that on this account also they make light of their bodies, only so far

[mm] That influx is spiritual, and not physical or natural, consequently that influx is from the spiritual world into the natural, and not from the natural into the spiritual, n. 3214, 5119, 5259, 5427, 5428, 5477, 6322. That it appears as if influx is from externals into man's internals, but this is a fallacy, n. 3721.

as regards that life, which they say is to remain and serve the Lord. It is for this reason likewise that they do not bury the bodies of the dead, but cast them forth, and cover them with branches of forest trees.

104. Being questioned concerning that great belt, which appears from our earth to rise above the horizon of that planet, and to vary its situations, they said, that it does not appear to them as a belt, but only as somewhat whitish like snow in the heaven in various directions.

Of the Earth or Planet Venus, its Spirits and Inhabitants.

105. The planet Venus, in the idea of spirits and angels, appears to the left a little backwards, at some distance from our earth. It is said, "in the idea of spirits," because neither the sun of this world, nor any planet, appears to any spirit; but spirits have only an idea that they exist. It is in consequence of such idea that the sun of this world is presented behind as somewhat darkish, and the planets not moveable as in the world, but remaining constantly in their several places: see above, n. 42.

106. In the planet Venus there are two kinds of men, of tempers and dispositions opposite to each other; the first mild and humane, the second savage and almost brutal. They who are mild and humane appear on the further side of the earth, they who are savage and almost brutal appear on the side looking this way. But it is to be observed that they appear thus according to the states of their life, for in the spiritual world the state of life determines every appearance of space and of distance.

107. Some of those who appear on the further side of the planet, and who are mild and humane, came to me, and were presented visibly above my head, and discoursed with me on various subjects. Amongst other particulars, they said that during their abode in the world, and more

so since they were become spirits, they acknowledged our Lord as their only God. They added that on their earth they had seen Him, and they represented also how they had seem Him. These spirits in the GRAND MAN have relation to THE MEMORY OF THINGS MATERIAL, AGREEING WITH THE MEMORY OF THINGS IMMATERIAL, to which the spirits of Mercury have relation: wherefore the spirits of Mercury have the fullest agreement with these spirits of Venus, and on this account, when they were together, a remarkable change and a powerful operation in my brain, was perceivable from their influx: see above, n. 43.

108. I did not however discourse with those spirits who are on the side that looks this way, and who are savage and almost brutal; but I was informed by the angels concerning their quality, and whence it comes that they are so brutal. The cause is this, that they are exceedingly delighted with rapine, and more especially with eating their booty; the delight thence arising, when they think about eating their booty, was communicated to me, and was perceived to be most extraordinary. That on this earth there have been inhabitants of a like brutal nature, appears from the histories of various nations; also from the inhabitants of the land of Canaan, 1 Sam. xxx. 16; and likewise from the Jewish and Israelitish nation, even in the time of David, in that they made yearly excursions, and plundered the Gentiles and rejoiced in feasting on the spoils. I was informed further, that those inhabitants are for the most part giants, and that the men of our earth reach only to their navels: also that they are stupid, making no inquiries concerning heaven or eternal life, but immersed solely in earthly cares and the care of their cattle.

109. Because they are such, when they come into another life they are exceedingly infested there by evils and false persuasions. The hells, which belong to them, appear near their earth, and have no communication with the hells of the wicked of our earth, by reason of their

different tempers and dispositions: hence also their evils and false persuasions are totally of a different sort.

110. Such, however, amongst them, as are in the capacity of being saved, are in places of vastation, and are there reduced to the last stage of desperation; for there is no other method whereby evils and false persuasions of that kind can be subdued and removed. When they are in a state of desperation, they cry out that they are beasts, that they are abominations, that they are hatreds, and that thereby they are damned. Some of them, when they are in this state, exclaim even against heaven; but as this proceeds from desperation, it is forgiven them. The Lord moderates on these occasions, and restrains within proper limits their harsh and bitter expressions. These, when they have passed through extreme suffering, are finally saved, inasmuch as things corporeal with them are hereby brought to a kind of death. It was further declared concerning these spirits, that during their life on their earth they believed in some great Creator without a Mediator; but when they are saved, they are also instructed that the Lord Alone is God, the Saviour and Mediator. I have seen some of them after they have passed through extreme suffering, taken up into heaven; and when they were received there, I have been made sensible of such a tenderness of joy from them as drew tears from my eyes.

Of the Spirits and Inhabitants of the Moon.

111. Certain spirits appeared over my head, and thence were heard voices like thunder: for the thunder of their voices exactly resembled the sound of thunder from the clouds after lightning. I at first conjectured that it was owing to a great multitude of spirits, who had the art of uttering voices attended with so loud a noise. The more simple spirits who were with me smiled on the

occasion, at which I was much surprised; but the cause of their smiling was presently discovered to be this, that the spirits who thundered were not many, but few, and were also as little as children; and that on former occasions they had terrified them by such noises and yet were unable to do them any hurt. That I might know what they are, some of them descended from on high where they were thundering; and what surprised me, one carried another on his back, and thus two of them approached me. Their faces appeared not unhandsome, but longer than the faces of other spirits. In regard to stature, they appeared like children of seven years old, but more robust; thus they were dwarfs. It was told me by the angels, that they were from the Moon. He who was carried on the other's back, on coming to me, applied himself to my left side under the elbow, and thence discoursed with me, saying that whenever they utter their voices they thus thunder; and that thereby they terrify the spirits who are inclined to do them mischief, and put some to flight, and that thus they go with security whithersoever they are disposed. To convince me that the noise they make was of such a sort, he retired from me to some other spirits, but not entirely out of sight, and thundered in like manner. They shewed moreover, that the voice being uttered from the abdomen, like an eructation, made this thundering sound.

It was perceived that this was owing to this particular circumstance, that the inhabitants of the Moon do not speak from the lungs like the inhabitants of other earths, but from the abdomen, and thus from a certain quantity of air there collected, by reason that the Moon is not encompassed with an atmosphere like that of other earths. I was instructed that the spirits of the Moon, in the GRAND MAN, have relation to the ensiform cartilage or *xiphoides*, to which the ribs in front are joined, and from which descends the *fascia alba*, which is the *fulcrum* of the abdominal muscles.

112. That there are inhabitants in the moon, is well

known to spirits and angels, and in like manner that there are inhabitants in the moons or satellites which revolve about Jupiter and Saturn. They who have not seen and discoursed with spirits coming from those moons, still entertain no doubt but there are men inhabiting them, because they are earths alike with the planets, and wherever an earth is, there are men inhabitants; for man is the end for which every earth was created, and nothing was made by the Great Creator without an end. That the human race, as constituent of heaven, is the end of creation, may appear to every one who thinks from a reason at all enlightened.

The Reasons why the Lord was Willing to be Born on our Earth, and not on another.

113. There are several reasons, concerning which I had information from heaven, why it pleased the Lord to be born and to assume a humanity on our earth, and not on another. The principal reason *was because of the Word, in that it might be written on our earth; and when written be afterwards published throughout the whole earth; and when once published be preserved to all posterity; and that thus it might be made manifest, even to all in the other life, that God was made man.*

114. *That the principal reason was because of the Word,* is in consequence of the Word being essential Divine Truth, which teaches man that there is a God, that there is a heaven and a hell, and that there is a life after death; and teaches moreover how man ought to live and believe, in order to his admission into heaven and thereby to eternal happiness. All these things would have been altogether unknown without a revelation, consequently on this earth without the word; and yet man is so created that as to his interiors he cannot die.[nn]

[nn] That by mere natural light nothing can be known concerning the Lord, concerning heaven and hell, concerning the life of

115. *That the Word might be written on our earth,* is in consequence of the art of writing having existed here from the most ancient time, first on the rind or bark of trees, next on skins or parchment, afterwards on paper, and lastly by types as in printing. This was provided of the Lord for the sake of the Word.

116. *That the Word might afterwards be published throughout the whole earth,* is in consequence of the communication opened here amongst all nations, both by land and water, to all parts of the globe; hence that the Word once written might be conveyed from one nation to another, and be taught in all places.

117. *That the Word once written might be preserved to all posterity,* consequently for thousands and thousands of years, and that it has been so preserved, is well known.

118. *That thus it might be made manifest that God was made man;* for it was with a view to this chief and most essential object that the Word was revealed, inasmuch as no one can believe in a God, and love a God, whom he cannot comprehend under some appearance; wherefore they who acknowledge an invisible and thus incomprehensible principle, in thought sink into nature, and consequently believe in no God: hence it pleased the Lord to be born on this earth, and to make this manifest by the Word, that it might not only be known on this globe, but also *might be made manifest thereby to spirits and angels even from other earths, and likewise to the Gentiles from our own earth.*[oo]

man after death, and concerning Divine Truths, by which man has spiritual and eternal life, n. 8944, 10318, 10319, 10320. That this may appear from this consideration, that several, and amongst them the learned, do not believe those things, although they are born where the Word is, and where there is instruction by the Word concerning those things, n. 10319. That therefore it was necessary there should be a revelation from heaven, because man was born for heaven, n. 1775.

[oo] That the Gentiles in another life are instructed by angels, and that they who have lived good lives according to their re-

119. It is to be observed that the Word on our earth, given through heaven from the Lord, is the union of heaven and the world; for which end there is a correspondence of all things contained in the letter of the Word with divine things in heaven; and the Word in its supreme and inmost sense treats of the Lord, of His kingdom in the heavens and the earths, and of love and faith from Him and in Him, consequently of life from Him and in Him. Such things are presented to the angels in heaven, when the Word of our earth is read and preached.[pp]

120. In every other earth Divine Truth is manifested by word of mouth by spirits and angels, as was said above in speaking of the inhabitants of the earths in this solar system. But this manifestation is confined to families; for mankind in most earths live distinct according to families; wherefore Divine Truth thus revealed by spirits and angels is not conveyed far beyond the limits of families, and unless a new revelation constantly succeeds, truth is either perverted or perishes. It is otherwise on our earth, where Divine Truth, which is the Word, remains for ever in its integrity.

121. It is to be observed that the Lord acknowledges and receives all, of whatsoever earth they be, who acknowledge and worship God under a human form, inasmuch as God under a human form is the Lord: and whereas the Lord appears to the inhabitants in the earths in an angelic form, which is a human form, there-

ligious principles, receive the truths of faith, and acknowledge the Lord, n. 2049, 2566, 2598, 2600, 2601, 2693, 2951, 2963, 3263.

[pp] That the Word is understood by the angels in the heavens after a different manner from what it is understood by men on the earths, and that the internal or spiritual sense is for the angels, but the external or natural sense for men, n. 1769—1772, 1887, 2143, 2333, 2396, 2540, 2541, 2545, 2551. That the Word is conjunctive of heaven and earth, n. 2310, 2495, 9212, 9216, 9357, 10357. That the Word therefore was written by mere correspondences, n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 9015, 10687. That in the inmost sense of the Word the Lord alone and His kingdom are treated of, n. 1873, 2249, 2523, 7014, 9357.

fore when the spirits and angels from those earths are informed by the spirits and angels of our earth that God is actually Man, they receive that word, acknowledge it, and rejoice that it is so.

122. To the reasons above adduced, may be added, that the inhabitants and spirits of our earth, in the GRAND MAN, have relation to natural and external sense, which sense is the ultimate wherein the interiors of life close, and rest as in their common basis. The case is similar in regard to Divine Truth in the letter, which is called the Word, and which for this reason also was given on this earth, and not on any other:[qq] and whereas the Lord is the Word, and is the first and last thereof, therefore, that all things might exist according to order, He was willing to be born on this earth, and be made the Word, according to what is written in John, "In the beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God. All things were made by Him, and without Him was not anything made which was made. *And the Word was made flesh, and dwelt amongst us, and we beheld His glory, the glory as of the Only-begotten of the Father.* No one hath seen God at any time: the Only-begotten Son, who is in the bosom of the Father, He hath exposed Him to view." i. 1, 2, 3, 4, 14, 18. The Word is the Lord as to Divine Truth, consequently Divine Truth from the Lord.[rr] But this is an arcanum which will be intelligible only to very few.

[qq] That the Word in the sense of the letter is natural, n. 8783. By reason that what is natural is the ultimate, wherein spiritual and celestial things close, and on which they subsist as on their foundation, and that otherwise the internal or spiritual sense of the Word would be as a house without a foundation, n. 9430, 9433, 9824, 10044, 10436.

[rr] That the Word is the Lord as to Divine Truth, consequently Divine Truth from the Lord, n. 2859, 4692, 5075, 9987. That by Divine Truth all things were created and made, n. 2803, 2884, 5272, 7835.

Of the Earths in the Starry Heaven.

123. They who are in heaven can discourse and converse with angels and spirits who are not only from the earths in this solar system, but also from other earths in the universe out of this system; and not only with the spirits and angels there, but also with the inhabitants themselves, only however with those whose interiors are open, so that they can hear such as speak from heaven. The same is the case with man during his abode in the world, to whom it has been granted by the Lord to discourse with spirits and angels; for man is a spirit as to his interiors, the body which he carries about in the world only serving him for performing functions in this natural or terrestrial sphere, which is the ultimate of all spheres. But it is allowed to no one to discourse as a spirit with angels and spirits, unless he be such that he can consociate with angels as to faith and love; nor can he so consociate, unless he have faith and love to the Lord; for man is joined to the Lord by faith and love to Him, that is, by truths of doctrine and goods of life derived from Him; and when he is joined to the Lord, he is secure from the assaults of evil spirits from hell. With others the interiors cannot be so far opened, since they are not in the Lord. This is the reason why there are few at this day who are permitted to speak and converse with angels; a manifest proof whereof is, that the existence of spirits and angels is scarcely believed at this day, much less that they are attendant on every man, and that by them man has connexion with heaven, and by heaven with the Lord. Still less is it believed that man, when he dies as to the body, lives a spirit, even in a human form as before.

124. Inasmuch as there are many at this day in the Church who have no faith concerning a life after death, and scarce any concerning heaven, or concerning the Lord as being the God of heaven and earth, therefore the interiors of my spirit are open by the Lord, so that I am

enabled, during my abode in the body to have intercourse with the angels in heaven; and not only to discourse with them, but also to see the astonishing things of their kingdom, and to describe the same, in order to check from henceforth the cavils of those who urge, "Did ever any one come from heaven and assure us that such a place exists, and acquaint us with what is doing there?" Nevertheless, I am aware that they who in heart have heretofore denied a heaven and a hell and a life after death, will even still continue in the obstinacy of unbelief and denial; for it is easier to make a raven white than make those believe who have once in heart rejected faith; the reason of which is, that such persons always think about matters of faith from a negative state, and not from an affirmative. May the things, however, which have been hitherto declared, and which we have further to declare, concerning angels and spirits, be for the use of those few who are in faith! whilst it is permitted me, in order to bring others to somewhat of acknowledgment, to relate such particulars as delight and engage the attention of persons desirous of knowledge; for which purpose we shall now proceed to give an account of earths in the starry heaven.

125. He who is unacquainted with the arcana of heaven cannot believe that a man is capable of seeing earths so remote, and of giving any account of them from sensible experience: but let such a one know that the spaces and distances, and consequent progressions, which exist in the natural world, are, in their origin and first cause, changes of the state of interior things; that with angels and spirits they appear according to such changes;[ss] and that therefore angels and spirits may by such changes be apparently translated from one place to another, and from one earth to another, even

[ss] That motions, progressions, and changes of place, in another life, are changes of the states of the interiors of life, and that nevertheless it really appears to spirits and angels as if they actually existed, n. 1273—1277, 1377, 3356, 5606, 10,734.

to earths at the extreme boundaries of the universe. The case is the same also with man as to his spirit, and therefore he also may be so translated, whilst his body still continues in its own place. This has been the case with myself, since by the Divine mercy of the Lord I have been permitted to converse with spirits as a spirit, and at the same time with men as a man. The sensual man is not capable of conceiving that man as to his spirit can be thus translated, inasmuch as the sensual man is immersed in space and in time, and measures his progressions accordingly.

126. That there are many worlds may appear to every one from this consideration, that so many stars appear in the universe; and it is well known to the learned, that every star is as a sun in its own place, remaining fixed as the sun of our earth in its place: and that it is owing solely to distance that it appears in a small form like a star; consequently, that each star has planets revolving around it, which are so many earths, in like manner as the sun of our system has; and that the reason why those planets, or earths, do not appear, is because of their immense distance, and of their having no light but what they receive from their own star, which light cannot be reflected so far as to reach us.

For what other end or purpose shall we say, was so large a firmament created with so many stars! The end of the creation of the universe is man, in order that an angelic heaven might be formed of men: but what would mankind and an angelic heaven from one single earth avail to answer the purposes of an Infinite Creator, for which a thousand, yea ten thousand earths, would not suffice? By calculation it appears that supposing there were in the universe a million earths, and on every earth three hundred millions of men, and two hundred generations within six thousand years, and that to every man or spirit was allotted a space of three cubic ells, in this case the sum of men or spirits collectively would not occupy a space equal to a thousandth part of

this earth, consequently not more than the space possessed by one of the satellites of Jupiter or Saturn, which would be a space so diminutive in respect to the universe, that it would be scarcely discernible; for a satellite of Jupiter or Saturn is scarcely visible to the naked eye: and what would this be in regard to the purposes of the Creator of the universe, to answer which, the whole universe, though filled with earths, would be inadequate, for He is Infinite! In discoursing on this subject with the angels, they have told me that they have a like idea concurring the fewness of the human race in respect to the infinity of the Creator; but that their thoughts on the subject originate not from spaces, but from states, and that according to their idea, supposing the number of earths to be as many myriads as could be conceived in thought, they would still be as nothing to the Lord. The information which I am about to give concerning the earths in the starry heaven, is from experimental testimony, whereby it will likewise appear, how I was translated thither as to my spirit, whilst my body continued in its own place.

Of the First Earth in the Starry Heaven, its Spirits and Inhabitants, from Things Heard and Seen.

127. I was led by the angels from the Lord to a certain earth in the starry heaven, where I was permitted to take a view of the earth itself, yet not to speak with the inhabitants, but with spirits who came from thence, for all the inhabitants or men of every earth, after finishing their course of life in the world, become spirits, and remain near their own earth. From these however I received information concerning the earth, and concerning the state of the inhabitants thereof; for men, when they leave the body, carry with them all their former life, and all their memory.[1] To be led to earths in the

[1] That man after death retains the memory of all his concerns in the world, n. 2476—2486.

universe, is not to be led and translated thither as to the body, but as to the spirit; and the spirit is led by variations of the state of interior life, which appear to it as progressions through spaces. Approaches are also effected according to agreements or resemblances of states of life; for agreement produces conjunction, whereas disagreement and dissimilitude produce disjunction. Hence it may appear how translation is effected as to the spirit, and its approach to things remote, whilst the man still remains in his own place. But to lead a spirit, by variations of the state of his interiors, out of his own world, and to cause the variations successively to advance even to a state agreeing with or like to those to whom he is led, is in the power of the Lord alone; for there must be a continual direction and foresight from first to last, both in advancing and returning back again; especially when the translation is to be effected with a man who is still as to the body in the natural world, and thereby in space. That such a translation has been effected, will appear incredible to those who are immersed in the sensual-corporeal life, and whose thoughts originate in sensual-corporeal things, nor can they be induced to believe it. The reason is, because the sensual-corporeal life cannot conceive of progression without space; but they who think from the sensual part of their spirit, somewhat removed or withdrawn from the sensual part of the body, consequently who think from an interior thought in themselves, may be induced to believe and to conceive it, since in the idea of interior thought there is neither space nor time, but instead thereof such things whence spaces and times had birth. For the use of these latter the following account is written respecting the earths in the starry heaven, and not for the former, unless they be in a state to suffer themselves to be instructed.

128. At a time when I was broad awake, I was led as to the spirit by angels from the Lord to a certain earth in the universe, accompanied by some spirits from

this orb. Our progression was in a direction to the right and continued for two hours. Near the boundary of our solar system there appeared first a whitish cloud, but thick; and behind it a fiery smoke ascending from a great chasm. It was a vast gulph, separating on that side, our solar system from some other systems of the starry heaven. The fiery smoke appeared at a considerable distance. I was conveyed through the midst of it, and instantly there appeared beneath in the chasm or gulph several men who were spirits, for spirits appear all in a human form, and are actually men. I also heard them discoursing with each other, but whence they were, or of what sort, it was not given me to know. One of them, however, told me that they were guards, to prevent spirits passing from this world to any other in the universe without having obtained leave. That such was the case, was also confirmed by this circumstance, that some spirits who were in company, to whom it was not permitted to pass, when they came to that great gulph or interstice, began to cry out vehemently that they were lost and undone; for they were as persons struggling in the agonies of death; wherefore they halted on that side of the gulph, nor could they be conveyed further; for the fiery smoke exhaling from the gulph affected them powerfully with its influence, and thus put them to torture.

129. After I was conveyed through the great chasm, I at length arrived at a place where I stopped; and immediately there appeared to me spirits from above, with whom I was permitted to discourse. From their discourse and their particular manner of apprehending and explaining things, I clearly perceived that they were from another earth; for they differed altogether from the spirits of our solar system. They also perceived from my discourse that I came from afar.

130. After discoursing for some time on various subjects, I asked what God they worshipped. They said that they worshipped some angel, who appeared to them

as a divine man, being bright and shining with light; and that he instructed them, and gave them to perceive what they ought to do. They said further, that they knew the Most High God is in the sun of the angelic heaven, and that He appears to His angel, and not to them; and that he is too great for them to dare to adore Him. The angel whom they worshipped was an angelic society, to which it was granted by the Lord to preside over them, and to teach them the way of what is just and right; therefore they have light from a kind of flame, which appears like a torch, fiery and yellow to a considerable degree. The reason is, because they do not adore the Lord, consequently they have not light from the sun of the angelic heaven, but from an angelic society; for an angelic society, when it is granted by the Lord, can exhibit such a light to spirits who are in an inferior region. That angelic society was also seen by me, and was on high above them; there was also seen the flaming appearance whence the light proceeded.

131. As to the rest of their character, they were modest, somewhat simple, but still under tolerably good influence as to their thoughts. From the light which was amongst them might be concluded what was the quality of their intellect: for the intellect is according to the reception of the light which is in the heavens, inasmuch as Divine Truth, proceeding from the Lord as a sun, is what shines there, and enables the angels not only to see but also to understand.[uu]

132. I was instructed that the inhabitants and spirits of that earth, in the GRAND MAN, have relation to some-

[uu] That there is great light in the heavens, n. 1117, 1521, 1522, 1533, 1619–1632, 4527, 5400, 8644. That all light in the heavens is from the Lord as a Sun there, n. 1053, 1521, 3195, 3441, 7830, 4415, 9548, 9684, 10809. That Divine Truth proceeding from the Lord appears in the heavens as light, n. 3195, 3222, 5400, 8644, 9399, 9548, 9684. That that light illuminates both the sight and the understandings of angels and spirits, n. 2776, 3138. That the light of heaven also illuminates the understanding of man, n. 1520, 3138, 3167, 4180, 6608, 8707, 9128, 9399, 10569.

what in the SPLEEN, in which I was confirmed by an influx into the spleen whilst they were discoursing with me.

133. Being questioned concerning the sun of their system, which enlightens their earth, they said that the sun there has a flaming appearance, and when I represented the size of the sun of our earth, they said that theirs was less; for their sun to our eyes is a star, and I was told by the angels that it was one of the lesser stars. They said also, that from their earth is likewise seen the starry heaven, and that a star larger than the rest appears to them westward, which was declared from heaven to be our sun.

134. After this my sight was opened, so that I could look in some degree upon their earth; and there appeared several green fields and forests with trees in full foliage, and also fleecy sheep. Afterwards I saw some of the inhabitants, who were of the meaner class, clothed nearly like the country-people in Europe. There was seen also a man with his wife. She appeared of handsome stature and a graceful mien; so likewise did the man; but what surprised me, he had a stately carriage, and a deportment which had a semblance of haughtiness, but the woman's deportment was humble. I was informed by the angels that such is the fashion on that earth, and that the men, who are such, are beloved, because they are nevertheless well disposed. I was informed likewise, that it is not allowed them to have more wives than one, because it is contrary to the laws. The woman whom I saw had before her bosom a cloak or covering, broad enough to conceal herself behind it, which was so contrived, that she could put her arms in it, and use it as a garment to cover her, and so walk about her business. It might be tucked up as to the lower part, and when tucked up, and applied to the body, it appeared like a stomacher, such as are worn by the women of our earth; but the same also served the man for a covering, and he was seen to take it from the woman, and apply it to his back, and loosen the lower part, which thus flowed down to his feet like a

gown, and clothed in this manner he walked off. The things seen on that earth were not seen with the eyes of my body, but with the eyes of my spirit; for a spirit may see the things which are on any earth, when it is granted by the Lord.

135. Being well aware that many will doubt the possibility of man's being able to see, with the eyes of his spirit, anything on so distant an earth, it may be expedient to declare how the matter is. Distances in the other life are not like distances here on earth. In the other life they are altogether according to the states of the interiors of every one. They who are in a similar state are together in one society and in one place; every thing is present from a similitude of state, and every thing is distant from a dissimilitude of state; hence it was that I was near to the above earth when I was brought by the Lord into a state similar to the state of the spirits and inhabitants thereof, and that in this case being present I discoursed with them.

Hence it is evident, that earths in the spiritual world are not distant as in the natural world, but only apparently according to the states of life of the inhabitants and spirits of each. The state of life is the state of the affections as to love and faith. In regard to a spirit, or what is the same thing, a man as to his spirit, seeing things on any earth, we shall also explain how this is. Neither spirits nor angels by their own sight can see anything that is in the natural world; for the light of the natural world, or the solar light, is to them as dense darkness. In like manner man by his bodily sight cannot see anything that is in the other life; for the light of heaven is to him as dense darkness. Nevertheless, both spirits, and angels, when it pleases the Lord, may see things in the natural world through the eyes of man; but this is not granted by the Lord except with those whom He permits to discourse with spirits and angels, and to be in consort with them. It has been allowed them to see through my eyes the things of this world,

and as plainly as I myself did; and also to hear men discoursing with me. Sometimes it has happened that through me they saw their friends, with whom they had been intimate when in the body, altogether present as before, at which they were amazed. Wives have in this manner seen their husbands and children, and have wished me to tell them that they were present and looking on them, and that I would mention the particulars of their state in the other life; but this, I said, was not allowed, by reason that they would have called me mad, or would have pronounced my information to be all a delirium of the imagination, inasmuch as I was well aware that, although they gave assent with their lips to the doctrine of the existence of spirits, and of the resurrection of the dead, and of their being amongst spirits, and that spirits can see and hear by means of man, yet they did not believe these things in their hearts.

When my interior sight was first opened, and they who are in the other life saw through my eyes the world and the things contained therein, they were so amazed that they called it the miracle of miracles, and were affected with a new joy, to think that a communication was thus opened of earth with heaven, and of heaven with earth. This joy continued for some months, but afterwards the circumstance which occasioned it became so familiar that now the wonder has ceased. I am informed that spirits and angels attendant on other men see not the least of the things of this world, but only perceive the thoughts and affections of those on whom they attend. Hence it may appear, that man was so created, that during his life here amongst men in the world, he might at the same time live in heaven amongst angels, and contrariwise, so that heaven and the world might be united together and act in unity in man, and men might know what passes in heaven, and angels what passes in the world; and that when men depart this life, they might pass thus from the Lord's kingdom on the earths into the Lord's kingdom in the heavens, not as into

another, but as into the same, in which also they were during their life in the body; but in consequence of becoming so corporeal, man closed heaven against himself.

136. Lastly, I discoursed with the spirits who were from the above earth concerning various particulars on our earth, especially concerning this circumstance, that there are sciences cultivated on our earth which are not cultivated on other earths, as astronomy, geometry, mechanics, physics, chemistry, medicine, optics, and natural philosophy; and likewise arts, which are not known elsewhere, as the art of ship-building, of smelting metals, of writing, and of printing, and thus of communicating with others in distant parts of the earth, and also of preserving what is communicated for thousands of years, and that this art has been practised in regard to the Word which was revealed by the Lord, and that consequently revelation is for ever permanent on our earth.

137. At length there was presented to my view the hell of those who are from that earth, and very terrible was the appearance of the infernals seen therein, insomuch that I dare not describe their monstrous faces. There were seen also female magicians, who practised direful arts. They appeared clad in green, and struck me with horror.

Of a Second Earth in the Starry Heaven, its Spirits and Inhabitants.

138. I was afterwards led of the Lord to an earth in the universe which was further distant from our earth than the foregoing of which we have been just speaking. That it was further distant was plain from this circumstance, that I was two days in being led thither as to my spirit. This earth was to the left, whereas the former was to the right. Inasmuch as remoteness in the spiritual

world does not arise from distance of place, but from difference of state, as was said before, therefore from the tediousness of my progression thither, which lasted two days, I might conclude that the state of the interiors with the inhabitants of that earth, which is the state of the affections and thence of the thoughts, differed proportionably from the state of the interiors with spirits from our earth. Being conveyed thither as to the spirit by changes of the state of the interiors, I was enabled to observe the successive changes themselves before I arrived thither. This was done whilst I was awake.

139. When I arrived thither, the earth was not seen by me, but only the spirits who were from that earth; for, as was said above, the spirits of every earth appear about their own particular earth, by reason that they are of a genius and temper similar to that of the inhabitants, and in order that they may serve them. Those spirits were seen at a considerable height above my head, whence they beheld me as I approached. It is to be observed that they who stand on high in the other life can behold those who are beneath them, and the higher they stand the greater is the extent of their vision; and they can not only behold those who are beneath them, but likewise discourse with them. From their state of elevation they observed that I was not from their earth, but from some other at a greater distance; wherefore they accosted me in questions concerning various particulars, to which it was given me to reply; and amongst other things I related to them to what earth I belonged, and what kind of earth it was. Afterwards I spake to them concerning the other earths in our solar system; and at the same time also concerning the spirits of the earth or planet Mercury, that they wander about to several earths for the purpose of procuring for themselves knowledges of various matters. On hearing this, they said that they had likewise seen those spirits amongst them.

140. It was told me by the angels from our earth that the inhabitants and spirits of that earth, in the GRAND

MAN, have relation to KEENNESS OF VISION, and therefore they appear on high; and that they are also remarkably clear-sighted. In consequence of their having such relation, and of their seeing clearly and distinctly what was beneath them, in discoursing with them I compared them to eagles, which fly aloft, and enjoy a clear and extensive view of objects beneath. At this they expressed indignation, supposing that I compared them to eagles as to their rapaciousness, and consequently that I thought them wicked; but I replied, that I did not liken them to eagles as to rapaciousness, but as to keenness of vision.

141. Being questioned concerning the God whom they worshipped, they replied that they worshipped a God visible and invisible, a God visible under a human form, and a God invisible not under any form; and it was discoverable from their discourse, and also from the ideas of their thought as communicated to me, that the visible God was our Lord himself, and they also called Him Lord. To this I was permitted to reply, that on our earth also there is worshipped a God invisible and visible; that the invisible God is called Father, and the visible is called Lord; and that both are One, as He himself taught, saying that no one had ever seen the appearance of the Father, but that the Father and He are One, and that whoso seeth Him seeth the Father, and that the Father is in Him and He in the Father; consequently, that each divine is that which is in One Person. That these are the Lord's own words, may be seen, John v. 37; chap. x. 30; chap. xiv. 7, 9, 10, 11.

142. Presently I saw other spirits from the same earth, who appeared in a place beneath the former, with whom also I discoursed; but they were idolators, for they worshipped an idol of stone, like to a man, but not handsome. It is to be observed, that all who come into the other life have at first a worship like what they practised in the world, but that they are successively separated from it. The reason is, because all worship remains

implanted in a man's interior life, from which it cannot be removed and eradicated but by degrees. On seeing this, I was permitted to tell them that they ought not to worship what was dead, but what was living; to which they replied that they knew that God lives and not a stone, but that they thought of the living God when they looked on a stone like a man, and that otherwise the ideas of their thought could not be fixed upon and determined to the invisible God. It was then granted me to tell them, that the ideas of thought may be fixed upon and determined to the invisible God, when they are fixed upon and determined to the Lord, who is God visible in thought under a human form; and thus that man may be joined with the invisible God in thought and affection, consequently in faith and love, when he is joined with the Lord, but not otherwise.

143. The spirits who were seen on high were questioned, whether on their earth they live under the rule of princes or kings; to which they replied, that they know not what such rule is, and that they live under themselves, being distinguished into nations, families, and houses. They were questioned further, whether they are thus in a state of security. They replied in the affirmative, inasmuch as one family never envies another in any respect, or desires to deprive another of its just rights. They expressed a degree of indignation at being asked these questions, as implying a suspicion of their hostility, or of their want of protection against robbers. What, said they, have we need of but food and raiment, and thus to live content and quiet amongst ourselves?

144. Being further questioned concerning their earth and its produce, they said that they had green fields, flower-gardens, forests full of fruit trees, and also lakes abounding with fish; and that they had birds of a blue colour, with golden feathers, and also greater and lesser animals. Amongst the lesser, they mentioned one sort which had the back elevated like camels on our earth; nevertheless, that they did not feed on their flesh, but

only on the flesh of fishes, and besides on fruits of trees and pulse of the earth. They said, moreover, that they did not live in houses regularly built, but in groves, in which amongst the leaves they made to themselves shelter against rain and the heat of the sun.

145. Being questioned concerning their sun, which appears as a star from our earth, they said that it has a fiery appearance, and not larger to look at than a man's head. I was told by the angels, that the star which was their sun was amongst the lesser stars, not far distant from the equator of the sky.

146. There were seen some spirits who were like what they had been during their abode on their earth as men. They had faces not unlike those of the men of our earth, except that their eyes and noses were less. This appearing to me somewhat of deformity, they said that small eyes and a small nose were accounted marks of beauty with them. A female was seen clad in a gown ornamented with roses of various colours. I asked whence they were supplied with materials for clothing on their earth. They answered that they gathered from certain plants a substance which they spun into thread; and that immediately afterwards they laid the threads in double and triple rows, moistening them with a glutinous liquor, and thus giving them consistence. Afterwards they colour the cloth thus prepared with a substance procured from the juices of herbs. It was also shewn me how they prepare the thread. The women sit down on the ground, and wind it by means of their toes; and when wound they draw it towards them, and with the hand spin it out to any fineness they please.

147. They said also, that on that earth every husband has no more than one wife; and that the number of children in a family is from ten to fifteen. They added, that there are found likewise harlots amongst them; but that all such, after the life of the body, when they become spirits, are female magicians, and are cast into hell.

Of a Third Earth in the Starry Heaven, its Spirits and Inhabitants.

148. There appeared some spirits from afar who were not willing to approach. The reason was, because they could not be together with the spirits of our earth who were then about me. Hence I perceived that they were from another earth; and I was afterwards informed that they were from a certain earth in the universe; but where that earth is, was not made known to me. Those spirits were unwilling to think at all about the body, or even about anything corporeal and material, contrary to the spirits of our earth; hence it was that they were not willing to approach; nevertheless after the removal of some of the spirits of our earth, they came nearer and discoursed with me. But instantly there was felt an anxiety arising from the collision of spheres; for spiritual spheres encompass all spirits and societies of spirits; and inasmuch as they issue from the life of the affections and consequent thoughts, therefore where the affections are contrary, collision takes place, and hence comes anxiety. The spirits of our earth related, that they even durst not approach those other spirits; since on their approach, they were not only seized with anxiety, but also appeared to themselves as if they were bound hand and foot with serpents, from which they could not be loosed but by retiring. This appearance had its ground in correspondence; for the spirits of our earth, in the Grand Man, have relation to the external sense, consequently to the corporeal sensual, and this sensual is represented in the other life by serpents.[xx]

149. Such being the quality of the spirits of that earth, they appear in the eyes of other spirits, not as

[xx] That the external sensual of man in the spiritual world is represented by serpents as being in things lowest, and in respect to interior things in man, lying on the ground, and as it were creeping; and that hence they were called serpents, who reasoned from that sensual part, n. 195—197, 6393, 6949.

others, in a distinct human form, but as a cloud, in many cases like a dusky cloud, with whitish tints, resembling somewhat human; but they said, that within they are white, and that when they become angels, that duskiness is changed into a beautiful blue, which was also shown me. I asked whether they entertained such an idea concerning their bodies during their abode in the world as men. They replied, that the men of their earth make no account of their bodies, but only of the spirit in the body, as knowing that the spirit will live for ever, but that the body must perish. They said also, that several on their earth believe that the spirit of the body has existed from eternity, and was infused into the body when they were conceived in the womb; but they added, that now they know that it is not so, and that they are grieved for having even entertained so false an opinion.

150. When I asked them whether they were willing to see any objects on our earth, informing them that it was possible to do so through my eyes, see above, n. 135, they answered first that they could not, and afterwards that they would not, inasmuch as they were merely terrestrial and material objects, from which they remove their thoughts as far as possible. Nevertheless, there were represented to their view magnificent palaces, resembling those in which kings and princes dwell on our earth; for such things may be represented before spirits, and when they are represented they appear exactly as if they existed. But the spirits from that earth made light of them, calling them marble images; and then related that they have more magnificent objects with them, which are their sacred temples, not built of stone, but of wood. When it was objected that these were still terrestrial objects, they replied that they were not terrestrial, but celestial, because in beholding them they conceived not a terrestrial but a celestial idea, believing that they should see like objects in heaven after death.

151. Then they represented their sacred temples before

the spirits of our earth, who declared that they never saw anything more magnificent; and as they were seen also by myself, therefore I can describe them. They are constructed of trees not cut down, but growing in the place where they were first planted. On that earth, it seems, there are trees of an extraordinary size and height; these they set in rows when young, and arrange them in such order that they may serve as they grow up to form porticos and galleries. In the mean while, by cutting and pruning the tender shoots, they fit and prepare them to entwine one with another, and join together so as to form the ground-work and floor of the temple to be constructed, and by a side elevation to serve as walls, and, being bended into an arch above, to make the roof. In this manner they construct the temple with admirable art, elevating it high above the ground. They prepare also an ascent into it, by continuous branches of the trees extended from the trunk, and firmly connected together. Moreover, they adorn the temple without and within in various ways, by disposing the leaves into particular forms: thus they build entire groves. But it was not permitted me to see the nature of the construction of these temples within, only I was informed that the light of their sun is let in by apertures amongst the branches, and is everywhere transmitted through crystals; whereby the light falling on the walls is refracted in divers colours like those of the rainbow, particularly the colours of blue and orange, which they are most fond of. Such is the nature of their architectural works which they prefer to the most magnificent palaces of our earth.

152. They said further, that the inhabitants do not dwell in high places, but on the earth in low cottages, by reason that high places are for the Lord who is in heaven, and low places for men who are on earth. Their cottages were also shewn me: they were oblong, having within along the walls a continued couch or bed, on which they lie one next to another. On the side opposite

to the door was a kind of alcove, before which was a table, and behind it a fire-place, by which the whole chamber is enlightened. In the fire-place there is not a burning fire, but a luminous wood, from which issues as much light as from the flame of a common fire. They said that in an evening this wood appeared as if it contained in it lighted charcoal.

153. They informed me further, that they do not live in societies, but in houses apart by themselves: that they are joined in societies when they meet at divine worship; and that on these occasions they who are teachers walk beneath in the temple, and the rest in piazzas at the sides; and that at their meetings they experience interior joys, arising from the sight of the temple, and from the worship therein celebrated.

154. In respect to divine worship, they said that they acknowledge God under a Human form, consequently our Lord; for all who acknowledge the God of the universe under a Human form are accepted and led by our Lord. The rest cannot be so led, because they think without a determination of the thought to some specific appearance. They added, that the inhabitants of their earth are instructed concerning the things of heaven by some immediate commerce with angels and spirits, which may be more easily opened to them than to others, by reason of their rejecting corporeal things from their thought and affection. I asked what became of those amongst them who are wicked. They replied that on their earth it was not allowed that a wicked person should exist; but if any one gave in to evil thoughts or evil actions, he was reprimanded by a certain spirit, and threatened with death if he persisted therein; and in case he still persisted, he was taken off by a swoon; and that by this means the men of that earth are preserved from the contagion of evils. A certain spirit of this kind was sent to me. He spake with me as with them; moreover, he occasioned somewhat of pain in the region of my abdomen, informing me that this was the method

he uses with those who think and act wickedly, and to whom he threatens death if they persist. I was given to understand that they who profane holy things are grievously punished; and that before the punishing spirit comes, there appear to them in vision the jaws of a lion, wide open, of a livid colour, who seems as if he would swallow their head, and tear it asunder from the body, and hence they are seized with horror. They call the punishing spirit the devil.

155. Inasmuch as they were desirous to know how we are circumstanced on our earth in regard to revelation, I informed them that it is effected by writing and preaching from the Word, and not by immediate commerce with spirits and angels, and that what is written may be printed and published, and thus be read and comprehended by whole societies, whereby the life may be amended. They were exceedingly surprised that such an art as writing and printing, utterly unknown in other places, could exist on our earth; but they comprehended that on this earth, where corporeal and terrestrial things are so much loved, divine things from heaven could not otherwise flow in and be received; and that it would be dangerous for persons in such circumstances to discourse with angels.

156. The spirits of that earth appear upwards in the plane of the head towards the right. All spirits are distinguished by their situation in respect to the human body, which is in consequence of the universal heaven corresponding with all things of man. These spirits keep themselves in that plane, and at that distance, because their correspondence is not with the externals with man, but with the interiors. Their action is upon the left knee, a little above and beneath, with a kind of vibration very sensibly felt. This is a sign that they correspond with

Of a Fourth Earth in the Starry Heaven, its Spirits and Inhabitants.

157. I was further conducted to another earth which is in the universe, out of our solar system, which was effected by changes of the state of my mind, consequently as to the spirit; for, as has been frequently observed above, a spirit is conducted from place to place no otherwise than by changes of the state of his interiors, which changes appear to him in all respects like advancements from place to place, or like journeyings. These changes continued without intermission for about ten hours, before I came from the state of my own life to the state of life peculiar to the spirits of that earth, consequently, before I arrived there as to my spirit. I was carried towards the east, to the left, and seemed to be gradually elevated from an horizontal plane. I was also enabled to observe clearly a progression and promotion from a former place, till at length the spirits from whom I departed no longer appeared; and in the mean time I discoursed on various subjects with the spirits who were with me. A certain spirit was also with us who, during his abode in the world, had been a prelate, and a preacher, and likewise a very pathetic writer. From the idea concerning him in me, the attendant spirits supposed that he was a Christian in heart superior to the rest; for in the world an idea is conceived, and judgment formed from preaching and writing, and not from the life, if it is not attended with some extraordinary circumstances; and in case anything in the life appears which does not agree with the preaching and writing, it is nevertheless excused; for the idea or thought and perception concerning any particular person, gives a bias to the judgment in all things, inclining it in favour of such idea, thought, and perception.

158. After this I observed that I was in the starry heaven as to my spirit, far out of our solar system; for this may be observed from the changes of state, and con-

sequent apparent continued progression, which lasted nearly ten hours. At length I heard spirits discoursing near some earth, which was afterwards also seen by me. When I was come near them, after some discourse together, they said that strangers sometimes come to them from a distance who discourse with them concerning God, and confuse the ideas of their thought. They pointed also at the way by which such strangers came, whereby it was perceivable that they were from the spirits of our earth. On questioning them as to the confusion caused in their ideas, they said that it arose from those strangers asserting that they ought to believe on a Divine Being distinguished into three persons, which they nevertheless call one God; and on examining the idea of their thoughts, it is presented as a Trinity, not continuous, but discrete, with some as three persons discoursing with each other, and with some as two seated together, one near the other, and a third hearkening to them, and going from them; and although they call each person God, and form a different idea concerning each, still they declare them but one God. They complained exceedingly, that hereby their ideas were confused, in that these strangers conceived three in thought, and in speech profess one, when nevertheless thought and speech ought ever to be in agreement with each other.

The spirit, who in the world had been a prelate and a preacher, and who also was with me, was then examined as to the idea he entertained respecting one God and three persons, when it was discovered that he represented to himself three gods, but making one by continuity. He conceived, however, this threefold unity as invisible because it was divine; and from this conception it was perceivable that he thought only of the Father, and not of the Lord, and that his idea concerning the invisible God was no other than as of nature in her first forms, the result of which idea was, that the inmost of nature was his Divine Being, and thus that he might easily be hence led to acknowledge nature as God.

It is well to be observed, that the idea which any person entertains concerning any thing is in another world presented to the life, and thereby every one is examined as to the nature of his thought and perception respecting the things of faith; and that the idea of the thought concerning God is the chief of all others, inasmuch as by that idea, if it be genuine, conjunction is effected with the Divine Being, and consequently with heaven. They were afterwards questioned concerning the nature of their idea respecting God. They replied that they did not conceive God as invisible, but as visible under a Human form; and that they knew Him to be thus visible, not only from an interior perception, but also from this circumstance, that He has appeared to them as a man. They added that if, according to the idea of some strangers, they should conceive God as invisible, consequently without form and quality, they should not be able in anywise to think about God, inasmuch as such an invisible falls not upon any idea of thought.

On hearing this, it was granted me to tell them that they do well to think of God under a Human form, and that many on our earth think in like manner, especially when they think of the Lord; and that the ancients also thought according to this idea. I then told them concerning Abraham, Lot, Gideon, Manoah, and his wife, and what is related of them in our Word, viz., that they saw God under a Human form, and acknowledged Him thus seen to be the Creator of the universe, and called Him Jehovah, and this also from an interior perception; but that at this day that interior perception was lost in the Christian world, and only remains with the simple who are in faith.

159. Previous to this discourse, they believed that our company also consisted of those who are desirous to confuse them in their thoughts of God by an idea of three; wherefore on hearing what was said they were affected with joy, and replied that there were also sent from God, whom they then called the Lord, those who teach them

concerning Him; and that they are not willing to admit strangers, who perplex them, especially by the idea of three persons in the Divinity, inasmuch as they know that God is One, consequently that the Divine Being is One, and not consisting of three in unanimity, unless such threefold unanimity be conceived to exist in God as an angel, in whom there is an inmost of life, which is invisible, and which is the ground of his thought and wisdom, and an external of life, which is visible under a human form, whereby he sees and acts, and a proceeding of life, which is the sphere of love and of faith issuing from him, for from every spirit and angel there proceeds a sphere of life whereby he is known at a distance;[cc] which proceeding of life, when considered as issuing from the Lord, is the essential Divine which fills and constitutes the heavens, because it proceeds from the very Esse of the life of love and of faith. They said that in this, and in no other manner, they can perceive and apprehend a threefold unity.

When they had thus expressed themselves, I was permitted to inform them that such an idea concerning a threefold unity agrees with the idea of the angels concerning the Lord, and that it is grounded in the Lord's own doctrine respecting Himself; for He teaches that the Father and Himself are One; that the Father is in Him and He in the Father; that whoso seeth Him seeth the Father; and whoso believeth on Him believeth on the Father and knoweth the Father, also that the Comforter, Whom He calls the Spirit of Truth, and likewise the Holy Ghost, proceeds from Him, and doth not speak from Himself, but from Him, by which Comforter is meant the Divine Proceeding. I was further permitted to tell them that their idea concerning a threefold unity agrees with the Being and Existing of the life of the Lord when in the world: the Being of His life was the Essential Divine, for he was conceived of Jehovah, and the being of every one's life is that whereof he is conceived; the Existing of life derived from that being is the

Humanity in form; the being of the life of every man, which he has from his father, is called soul, and the existing of life thence derived is called body.

Soul and body constitute one man. The likeness between them resembles that which subsists between that which is in effort, and that which is in act derived from effort, for act is an effort acting, and thus two are one. Effort in man is called will, and effort acting is called action; the body is the instrumental part, whereby the will, which is the principal, acts, and the instrumental and principal in acting are one. Such is the case in regard to soul and body, and such is the idea which the angels in heaven have respecting soul and body: hence they know that the Lord made His Humanity Divine by virtue of the Divine in Himself, which was to Him a Soul from the Father. This is agreeable also to the creed received throughout the Christian world, which teaches, that "*Although Christ is God and Man, yet He is not two but one Christ; yea, He is altogether One and a single Person; for as body and soul are one man, so also God and man are one Christ.*"[yy] Inasmuch as there was such a union or such a oneness in the Lord, therefore He rose again, not only as to Soul, but also as to Body, differently from any man; concerning which circumstance He also instructed His disciples in these words, "*Handle Me and see, for a spirit hath not flesh and bones, as ye see Me have.*"[zz] Those spirits understood clearly this discourse, such things being suited to the understanding of angelic spirits. They instantly added, that the Lord alone has power in the heavens, and that the heavens are His; to which it was granted me to reply, that this is known also to the

[yy] From the Athanasian Creed.

[zz] That immediately after death man rises again as to his spirit; and that he is in a human form, and that he is a man in all and every respect, n. 4527, 5006, 5078, 8939, 8991, 10,594, 10,597, 10,758. That a man rises again only as to spirit, and not as to body, n. 10,593, 10,594. That the Lord alone rose again as to body also, n. 1729, 2083, 5078, 10,825.

Church on our earth from the Lord's declaration before He ascended into heaven; for He then said, "*All power is given to me in heaven and in earth.*"

160. Afterwards I discoursed with those spirits concerning their earth; for all spirits have knowledge of the things relating to the earth they came from, when their natural or external memory is opened by the Lord; inasmuch as this memory remains with them after death, but is not opened except at the Lord's good pleasure. Then they related concerning their earth from which they came, that when it is allowed them, they appear to the inhabitants, and discourse with them as men; and that this is effected by their being let into their natural or external memory, and consequently into the thought which they had during their abode in the world; and that on such occasions the inhabitants have their interior sight, or sight of their spirits, opened, whereby they are seen. They added, that the inhabitants at such times know no other than that they are men of their earth, and that they then first perceive them not to be men when they are suddenly taken away from their sight.

I told them that this was the case also on our earth in ancient times, as when angels appeared to Abraham, Sarah, Lot, the inhabitants of Sodom, Manoah and his wife, Joshua, Mary, Elizabeth, and the prophets in general; and that the Lord appeared in like manner, and they who saw Him knew no other than that He was a man of the earth before He revealed Himself: but that at this day such appearances are seldom exhibited; the reason whereof is, lest men by such things should be compelled to believe; for faith wrought by compulsion, such as is the faith which enters by miracles, is not inherent, and would also be hurtful to those in whom faith may be implanted by the Word in a state without compulsion.

161. The spirit, who had been a prelate and a preacher in the world, was altogether indisposed to believe that

any other earths existed besides our own, in consequence of having thought in the world that the Lord was born on this earth alone, and that none could be saved without the Lord; wherefore he was reduced into a state similar to that which spirits are reduced into when they appear on their own earth as men, concerning which state see above: and thus he was let into that earth, so that he not only saw it, but also discoursed with its inhabitants. Hereupon a communication was also thereby granted me, so that I in like manner saw the inhabitants, and likewise some particular things on that earth. See above, n. 135. There appeared then four kinds of men, but one kind after the other in succession: at first there were seen men clothed; next to them, in order of succession men naked, of a human flesh colour; afterwards, men naked, but with inflamed bodies; and lastly, black men.

162. Whilst the spirit who had been a prelate and preacher was with those who were clothed, there appeared a woman of a very beautiful countenance, in a plain simple dress; her gown flowing gracefully behind her, with sleeves also for the arms; her head-dress was beautiful, in the form of a chaplet of flowers. That spirit was exceedingly delighted at the sight of this virgin; he discoursed with her, and also took her by the hand; but inasmuch as she perceived that he was a spirit, and not of that earth, she rushed hastily away from him. Afterwards there appeared to him on the right several other women, who had the care of sheep and lambs, which at that time they were leading to a watering trough, which was supplied with water by a small drain from a certain lake. These women were clothed in like manner with the former: they had in their hands shepherds' crooks, by which they led the sheep and lambs to drink. They said that which way soever they pointed with their crooks, thither the sheep went: the sheep which we saw were large, with broad woolly tails. The faces of the women, when viewed closely, were full and handsome. There were seen

also men : their complexion was like that of the men of our earth, but with this difference, that the lower part of the face was black instead of a beard, and the nose was more of a snowy white than a flesh colour.

Afterwards the spirit who, as was said, had been a preacher in the world, was led on further, but reluctantly, because his thoughts were still engaged about the woman with whom he was delighted, as was evident from this circumstance, that there still appeared somewhat of his shadow in the former place. Then he came to those who were naked : they were seen walking together two and two, husband and wife, having a covering about the loins, and also around the head. That spirit, when he was with these inhabitants, was led into the state in which he was in the world when he was disposed to preach, and instantly said that he would preach before them the Lord crucified ; but they said they were not willing to hear any such thing, because they knew not what was meant by the Lord crucified, but knew that the Lord is living. He then said that he would preach the living Lord ; but this also they refused to hear, saying that they perceived in his discourse somewhat not heavenly, because it had much respect to himself, his own fame and reputation; that they could distinguish from the tone of voice, whether the discourse came from the heart or not ! and that hence they pronounced him incapable of teaching them ; wherefore he was silent. During his life in the world he had been a very pathetic preacher, so that he could excite in his hearers very holy influences : but this pathetic manner had been acquired by art, consequently it was derived from self and the world, and not from heaven.

163. They said, moreover, that they had a perception whether there was any thing conjugial with those of their nation who are naked ; and it was shewn that they perceive this by virtue of a spiritual idea concerning marriage, which idea being communicated to me was to this effect, that a likeness of interiors was formed by the conjunction of goodness and truth, consequently of love and

faith, and that conjugial love existed from that conjunction descending by influx into the body; for all things of the mind are presented in some natural appearance in the body, consequently in the appearance of conjugial love, when the interiors of two persons mutually love each other, and also by virtue of that love are desirous to will and to think the one as the other, and thus to abide and be joined together as to the interiors of the mind. Hence spiritual affection, which is of the mind, becomes natural affection in the body, and clothes itself with the sense of conjugial love. Spiritual affection of the mind is the affection of goodness and truth, and of their conjunction; for all things of the mind, or of the thought and the will, have relation to truth and good. They said further that it is altogether impossible for anything conjugial to exist between one man and several wives, inasmuch as the marriage of goodness and truth, which is of the mind, can exist only between two.

164. After this the above spirit came to those who were naked, but whose bodies were inflamed; and lastly, to those who were black, some of whom were naked, and some clothed; but both the latter and the former dwelt in a distant part of the same earth: for a spirit may be led in an instant to places far asunder, inasmuch as he does not proceed and advance like man by spaces, but by changes of state. See above, n. 125, 127.*

165. I lastly discoursed with the spirits of that earth concerning the belief of the inhabitants of our earth in regard to a resurrection, in that they cannot conceive that men come into the other life immediately after death, and then appear like men as to the face, the body, the arms, the feet, and all the external and internal senses; still less can they conceive that they are then clothed in raiment and that they have places of abode and habitations; and this solely by reason that most of them think from sensual things, which are of the body, and therefore they believe in the existence of nothing but what they see and

touch; and that few can be withdrawn from external and sensual things to interior things, and thus be elevated into the light of heaven, in which such things are perceived. Hence it is, that in regard to the soul or spirit, they cannot form any idea of it as a man, but as of wind, of air, or of a phantom without form, in which notwithstanding there is something vital. This is the reason why they do not believe that they shall rise again till the end of the world, which they call the last judgment, at which time they suppose that the body, although mouldered into dust, and dissipated to all the winds, will be brought back again and joined to its soul or spirit. I added, that it is permitted they should thus believe, inasmuch as it cannot otherwise be conceived by those who think, as was said, from things external and sensual, than that the soul or spirit cannot live as a man in a human form, unless it receives again that body with which it was clothed in the world; wherefore unless it was asserted that that body is to rise again, they would reject from the heart the doctrine concerning a resurrection and eternal life as incomprehensible.

But still this thought concerning a resurrection has this advantage attending it, that they believe in a life after death, the consequence of which belief is, that when they lie on a sick bed, and their thoughts are not influenced as before by worldly and corporeal things, that is, by things of sense, they then believe that they shall live immediately after their decease; they then also speak about heaven, and about the hope of living there immediately after death, with ideas very different from those suggested by their doctrine concerning the last judgment. I related further, that it had sometimes been matter of surprise to me, that when they who are in faith speak of a life after death, and of their friends and relatives who are deceased, and at such times do not think about the last judgment, they then believe that their friends and relatives live as men immediately on their decease; but this idea, as soon as

ever a thought concerning the last judgment flows in, is changed into a material idea concerning their terrestrial body, that it is again to be joined to their soul; for they do not know that every man is a spirit as to his interiors, and that it is this spirit which lives in the body and in all its parts, and not the body which lives of itself; and that it is from the spirit of every one that the body has its human form, consequently it is the spirit of every one which is principally the man, and yet in like form as man, but invisible to the eyes of the body, yet visible to the eyes of spirits.

Hence also, when the sight of man's spirit is opened, which is effected by the removal of the bodily sight, angels appear as men: thus angels appeared to the ancients, according to what is written in the Word. In my discourse also with spirits, whom I had been acquainted with during their abode in the world, I have occasionally asked them whether they had any inclination o be clothed again with their terrestrial bodies, as they had once thought would be the case. But they started at the very idea of such a conjunction, being full of confusion and amazement to think, that whilst they were in the world they should be under the influence of so blind a belief, void of all understanding.

166. Moreover on that earth were seen the habitations of the inhabitants, which were low houses of a considerable length, with windows on the sides according to the number of the rooms or chambers into which they were divided. The roof was semi-circular, and there was a door at each end. They said that they were built of earth, and covered with turf; and that the windows were constructed of threads of grass so entwined together as to render them transparent. Little children were also seen; and they said that neighbours visit them especially for the sake of their children, so that they may be in company with other children in the presence and under the control of their parents. There appeared also fields full of growing

corn, which was at that time nearly ripe for harvest. The seeds or grains of their corn were shown, and they were like those of Chinese wheat. Some bread made thereof was also shown, which was in small square loaves. There appeared also plains of grass adorned with flowers, and trees laden with fruit like pomegranates, besides shrubs, which were not vines, but still produced berries of which they made wine.

167. The sun of that earth, which is to us a star, appears there flaming, in size about a fourth part of our sun. Their year is nearly two hundred days, and each day fifteen hours, computed according to the length of days on our earth. The earth itself is one of the least in the starry heaven, being scarcely five hundred German miles in circumference. This information was from the angels, who made a comparison in all these particulars with things of a like nature on our earth, according to what they saw in me, or in my memory. Their conclusions were formed by angelic ideas, whereby are instantly known the measures of spaces and times, in a just proportion with respect to spaces and times elsewhere. Angelic ideas, which are spiritual, in such things, infinitely excel human ideas, which are natural.

Of a Fifth Earth in the Starry Heaven, its Spirits and Inhabitants.

168. I was led again to another earth which is in the universe out of our solar system, and on this occasion also by changes of state, continued nearly for twelve hours. There were in company with me several spirits and angels from our earth, with whom I discoursed in the way or in that progress. I was carried at times obliquely upwards and obliquely downwards, continually towards the right, which in the other life is towards the south. In two places only I saw spirits, and in one I discoursed with them. In this journey or progress I

was enabled to observe how immense is the Lord's heaven, which is designed for angels and spirits; for from the parts uninhabited I was led to conclude that it was so immense, that in case there were several myriads of earths, and on each earth a multitude of men equal in number to the inhabitants of our earth, there would be still a place of abode for them to eternity, and it would never be filled. This I was enabled to conclude from a comparison made with the extent of the heaven which is about our earth and designed for it, which extent was respectively so small, that it did not equal one ten thousandth thousandth part of the extent uninhabited.

169. When the angelic spirits who were from that earth came into view, they accosted us, asking who we were, and what we wanted. We said that we came for the sake of journeying, that we were directed thither, and that they had nothing to fear from us; for they were afraid we were of those who disturb them in regard to God, to faith, and things of a like nature, on account of whom they had betaken themselves to that quarter of their earth, shunning them as much as possible. We asked them in what particulars they were disturbed. They replied, by an idea of three, and by an idea of the divine without the human, in God, when they yet knew and perceived that God is one, and that He is a man. It was then perceived by us that they who disturb them, and whom they shunned, were from our earth. This was manifest also from this consideration, that there are spirits from our earth who thus wander about in the other life in consequence of their fondness for and delight in travelling, which they have contracted in the world; for on other earths there is no such custom of travelling. It was afterwards discovered that they were monks, who had travelled on our globe from a desire of converting the gentiles; wherefore we told them that they did well to shun such spirits, because their intention was not to teach, but to secure gain and dominion; and that they study by various arts first to

captivate men's minds, but afterwards to subject them to themselves as slaves: moreover, that they did well in not suffering their ideas concerning God to be disturbed by such.

They informed us further, that the above spirits confuse them by asserting that they ought to have faith and to believe the things they declare; but their reply to this was, that they knew not what faith or believing meant, since they perceive in themselves that thus it is. They were of the Lord's celestial kingdom, where all know from an interior perception the truths which with us are called the truths of faith, for they are in illumination from the Lord; but it is otherwise with those who are in the spiritual kingdom. That the angelic spirits of that earth were of the Lord's celestial kingdom, it was granted me to see, from the flaming appearance whence their ideas flowed; for the light in the celestial kingdom is flaming, and in the spiritual kingdom it is white. They who are of the celestial kingdom, when the discourse is about truths, can say no more than yea, yea, or nay, nay, and never reason about truths whether they be so or not. These are they of whom the Lord speaks in these words, "*Let your discourse be yea, yea, and nay, nay, for whatsoever is more than this cometh of evil.*"

Hence it was that those spirits said that they did not know what is meant by having faith or believing. They consider an exhortation to believe, like a person's saying to his companion who sees houses or trees with his own eyes, that he ought to have faith or to believe that they are houses and trees, when he sees clearly that they are so. Such are they who are of the Lord's celestial kingdom, and such were these angelic spirits.[aaa]

[aaa] That heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, the other the spiritual kingdom, n. 3887, 4138. That the angels in the celestial kingdom have vastly more knowledge and wisdom than the angels in the spiritual kingdom, n. 2718. That the celestial angels do not think and speak from faith, like the spiritual

We told them that there are few on our earth who have interior perception, by reason that they learn truths in their youth, and do not practise them: for man has two faculties, which are called understanding and will; they who admit truths no further than into the memory, and thence in some small degree into the understanding, and not into the life, that is, into the will, these, inasmuch as they are not capable of any illumination or interior sight from the Lord, say that those truths are to be believed, or that they are objects of faith, and also reason concerning them whether they be truths or not; yea, they are not willing that they should be perceived by any interior sight, or by a kind of illumination in the understanding. They say this, because truths with them are without light from heaven, and to those who see without light from heaven, what is false may appear like what is true, and what is true like what is false; hence so great blindness has seized several on our earth, that although they do not practise truths or live according to them, still they say that they may be saved by faith alone, as if it were the mere knowledge of things appertaining to faith which constitute man, and not a life according to that knowledge.

We afterwards discoursed with them concerning the Lord, concerning love to Him, concerning neighbourly love, and concerning regeneration. In regard to the Lord, we said that to love Him is to love the commandments which are from Him, which is from love to do those commandments;[bbb] in regard to neighbourly love, that it consists in willing good and thence doing good to a fellow-citizen, to a man's country, to the church, or to the Lord's kingdom, not with a view to vain applause, or

angels, but from an internal perception that a thing is so, n. 202, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 7680, 7877, 8780. That the celestial angels say only concerning the truths of faith, yea yea, or nay nay, but that the spiritual angels reason whether it be so or not so, n. 202, 337, 2715, 3246, 4448, 9196.

[bbb] That to love the Lord is to live according to His commandments, n. 10,143, 10,153, 10,310, 10,578, 10,648.

to establish self-merit, but from an affection of good.[ccc] Concerning regeneration, we observed that they who are regenerated by the Lord, and commit truths immediately to life, come into an interior perception concerning them; but that they who receive truths first in the memory, and afterwards will them and do them, are they who are in faith; for they act from faith, which is then called conscience. They said that they perceived these things to be so, and thus perceived also what faith is. I discoursed with them by spiritual ideas, whereby such things may be exhibited and comprehended in light.

170. The spirits with whom I now discoursed were from the northern part of their earth. I was afterwards led to those who were on the western part. These also, being desirous to discover who and what I was, immediately said that there was nothing with me but evil, thinking thus to deter me from approaching nearer. I was enabled to perceive that this was their manner of accosting all who come to them; and it was granted me to reply that I well knew it to be so, and that with them also there was nothing but evil, by reason that every one is born to evil, and therefore whatever comes from man, spirit, or angel, as from what is his own, or from his selfhood, is nothing but evil, inasmuch as all good with every one is from the Lord. Hence they perceived that I was in the truth, and I was admitted to discourse with them. They then shewed me their idea concerning evil with man, and concerning good from the Lord, how they are separated from each other. They placed one near the other, almost contiguous, but still distinct, yet as it were bound in a manner inexpressible, so that the good led the evil, and restrained it, insomuch that it was not allowed it to act at pleasure; and that thus the good bended the evil in

[ccc] That neighbourly love consists in doing what is good, just, and right, in every work and in every function, from an affection of what is good, just, and right, n. 8120—8122, 10,310, 10,336. That a life of neighbourly love is a life according to the Lord's commandments, n. 3249.

whatever direction it desired, without the evil knowing anything of it. In this manner they exhibited the dominion of good over evil, and at the same time a state of freedom.

They then asked how the Lord appeared amongst the angels from our earth. I said that he appeared in the sun as a man, encompassed therein with solar fire, whence the angels in the heavens derive all light; and that the heat which proceeds thence is Divine Good, and that the light which proceeds thence is Divine Truth, each originating in the Divine Love, which is that which is fiery appearing around the Lord in that sun; but that sun only appears to the angels in heaven, and not to the spirits who are beneath, since they are more removed from the reception of the good of love and of the truth of faith, than the angels who are in the heavens. See above, n. 40. It was granted them thus to inquire concerning the Lord, and concerning His appearance before the angels from our earth, inasmuch as it pleased the Lord at that instant to present himself before them, and to reduce into order the things which had been disturbed by the evil spirits of whom they complained. This also was the reason why I was led thither, that I might be an eye-witness of these things.

171. There was then seen an obscure cloud towards the east descending from on high, which in its descent appeared by degrees bright and in a human form. At length the human form appeared in a flaming beam, encompassed with small stars of the same colour; thus the Lord presented Himself before the spirits with whom I was discoursing. At His presence all the spirits thereabouts were instantly gathered together from all sides; and when they were come they were separated, the good from the evil, the good to the right and the evil to the left, and this in an instant as of their own accord. Those on the right were arranged in order according to the quality of their good, and those on the left according to the quality of their evil; and they who were good

were left to form amongst themselves a heavenly society, but the evil were cast into hells.

Afterwards I saw that the flaming beam descended to the lower parts of the earth thereabouts to a considerable depth, and then it appeared at one time in a flaming lustre verging to lucidity, at another time in a lucidity verging to obscurity, and lastly in obscurity; and I was told by the angels that that appearance is according to the reception of truth from good, and of the false from evil, with those who inhabit the lower parts of that earth, and that the flaming beam itself was subject to no such variableness. I was told also, that the lower parts of that earth were inhabited both by the good and by the evil; but that they were carefully separated, to the intent that the evil might be ruled by the good from the Lord. The angels added, that the good were by turns elevated thence into heaven by the Lord, and that others succeed in their place, and so on perpetually. In that descent the good were separated from the evil in like manner as above, and all things were reduced to order; for the evil, by various arts and cunning contrivances, had insinuated themselves into the dwellings of the good there, and had infested them; and this was the cause of the present visitation. That cloud, which in descending appeared by degrees bright and in a Human form, and afterwards as a beam of flaming lustre, was an angelic society with the Lord in the midst. Hence was shewn the meaning of the Lord's words in the Gospels, where, speaking of the last judgment, He says, "*That He should come with the angels in the clouds of heaven, with glory and power.*"

172. Afterwards there were seen some monkish spirits, namely, such as had been travelling monks or missionaries in the world, of whom mention was made above; and there was also seen a crowd of spirits who were from that earth, several of them evil, whom the monkish spirits had seduced and drawn over to favour their opinions: these were seen on the eastern side of

that earth, from whence they drove away the good, who betook themselves to the northern side of the earth, of whom we have spoken above. That crowd with their seducers was collected into one body, amounting to some thousands, and was separated when the evil were cast into the hells. I was permitted to discourse with one spirit who was a monk, and to ask him what he did there. He replied that he taught them concerning the Lord. I asked, what besides. He said, concerning heaven and hell. I asked, what further. He said, concerning a belief in all that he should say. I asked again, if he taught anything else. He said, concerning the power of remitting sins, and of opening and shutting heaven. He was then examined as to what he knew concerning the Lord, concerning the truths of faith, concerning the remission of sins, concerning man's salvation, and concerning heaven and hell; and it was discovered that he knew scarce anything, that he was in obscurity and falsity concerning all and every truth on the above subjects, and that he was possessed solely by the lust of gain and dominion which he had contracted in the world and brought with him thence; wherefore he was told that, inasmuch as he had travelled so far as that earth under the instigation of that lust, and was so very ignorant in points of doctrine, he must needs deprive the spirits of that earth of celestial light, and cause in them the darkness of hell, and thus bring them under the dominion of hell, and not of the Lord. Moreover he was cunning and crafty to seduce others, but dull and stupid in heavenly things; wherefore he was cast thence into hell. Thus the spirits of that earth were freed from those monkish spirits.

173. The spirits of that earth mentioned also, amongst other particulars, that those strangers, who, as has been said, were monkish spirits, used all their endeavours to persuade them to live in society, and not separate and solitary; for spirits and angels dwell and associate in like manner as in the world; they who have dwelt in a col-

lected state in the world, dwell also in a collected state in the other life; and they who have dwelt in a separate state, divided into houses and families, dwell also in a separate state in the other life. These spirits on their earth, whilst they lived there as men, had dwelt in a separate state, house and house, families and families, and thus nation and nation apart, and hence they knew not what it was to dwell together in society; wherefore when it was told them that those strangers wished to persuade them to dwell in society, to the intent that they might reign and rule over them, and that they could not otherwise subject them to themselves and make them slaves, they replied that they were totally ignorant what was meant by reigning and ruling. That they fly away at the very idea of rule and dominion, was made manifest to me from this circumstance, that one of them, who accompanied us back again, when I shewed him the city in which I dwelt, at the first sight of it fled away, and was no more seen.

174. I then discoursed with the attendant angels concerning dominion, observing that there were two kinds of dominion, one of neighbourly love, and the other of self-love; and that the dominion of neighbourly love exists amongst those who dwell separated into houses, families, and nations; whereas the dominion of self love exists amongst those who dwell together in society. Amongst those who live separated into houses, families, and nations, he has dominion who is the father of the nation, and under him the father of families, and under these the fathers of each particular house: he is called the father of the nation in whom the families originate, from which families the houses are derived; but all these exercise a dominion of love, like that of a father towards his children, who teaches them how they ought to live, provides for their good, and to the utmost of his power, distributes amongst them what he possesses; and it never enters into his mind to subject them to himself, as subjects or as servants, but he loves that they should

obey him as children obey their father: and inasmuch as this love increases in descending, as is generally known, therefore the father of the nation acts from more inward love than the father himself from whom the children are next descended.

Such also is the dominion which exists in the heavens, inasmuch as such is the Lord's dominion; for His dominion is from the Divine Love towards the whole human race. But the dominion of self-love, which is opposite to the dominion of neighbourly love, began when man alienated himself from the Lord; for in proportion as man does not love and worship the Lord, in the same proportion he loves and worships himself, and in the same proportion also he loves the world. Then it was, that, compelled by motives of self-preservation and security from injustice, nations, consisting of families and houses, cemented themselves into one body, and established governments under various forms; for in proportion as self-love increased, in the same proportion all kinds of evil, as enmity, envy, hatred, revenge, cruelty and deceit, increased with it, being exercised towards all who opposed that love; because from the selfhood, which has rule in those who are in self-love, nothing but evil springs, inasmuch as man's selfhood is nothing else but mere evil, and consequently is not receptive of any good from heaven.

Hence self-love, whilst it has dominion, is the father of all such evils;[ddd] and it is also a love of such a nature,

[ddd] That man's selfhood, which he derives from his parents, is nothing but dense evil, n. 210, 215, 731, 874, 876, 987, 1047, 2307, 2318, 3518, 3701, 3812, 8480, 8550, 10,283, 10,284, 10,286, 10,731. That man's selfhood consists in loving himself more than God, and the world more than heaven, and in making light of his neighbour in respect to himself, except it be for the sake of himself, and thus from motives of self-love and the love of the world, n. 694, 731, 1317, 5660. That all evils flow from self-love and the love of the world, when they have dominion, n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7480, 7488, 8315, 9335, 9348, 10,038, 10,742. These evils are contempt of others, enmity, hatred, revenge, cruelty, and deceit, n. 6667, 7372–7374, 9348, 10,038, 10,742. And that from these evils every falsity flows, n. 1047, 10,283, 10,284, 10,286.

that where it is left without restraint, it grasps at a universal dominion over the whole earth, and wishes to possess the property of all; nay, it is not even content with this, but would have dominion over heaven also, as may appear from the example of modern Babylon. Such then is the dominion of self-love, from which the dominion of neighbourly love differs as much as heaven does from hell. But notwithstanding the dominion of self-love is such in societies, or in kingdoms and empires, there is still existing a dominion of neighbourly love, even in those collective bodies of men, with those who are wise from faith and love towards God, for such love their neighbour. That such also in the heavens dwell distinct as to nations, families, and houses, although in societies together, but according to spiritual affinities, which have relation to the good of love and the truth of faith, by the divine mercy of the Lord will be shewn elsewhere.

175. I afterwards questioned those spirits concerning various particulars in regard to the earth from whence they came, and first, concerning their divine worship, and concerning revelation. In regard to divine worship, they said that nations with their families, every thirtieth day, meet together in one place, and hear preaching; and that the preacher on those occasions, from a pulpit a little raised from the ground, teaches them Divine truths which lead to the good of life. In regard to revelation, they said that it is communicated early in the morning in a state between sleeping and waking, when they are in an interior light not as yet disturbed by the bodily senses and worldly things; that on such occasions they hear the angels of heaven discoursing concerning Divine Truths, and concerning a life in conformity thereto; and that when they awake, an angel appears to them in a white garment by the bed-side, and then suddenly vanishes out of sight; and that hereby they know that what they heard was from heaven. Thus divine vision is distinguished from vision not divine; for

in vision not divine no angel appears. They added, that in this manner revelations are made to their preachers, and sometimes also to others.

176. On questioning them concerning their houses, they said, that they were low, being built of wood, with a flat roof, having a cornice sloping downwards; and that in front dwelt the husband and wife, in the next chamber the children, and the men-servants and maid-servants at the back. In regard to food, they said that they drink milk with water, and have it from cows, which are woolly like sheep. Of their manner of life, they said that they go naked, and are not ashamed of it; also that their connexions are with those of their own families.

177. In regard to the sun of that earth they related that it appears to the inhabitants of a flaming colour; that the length of their years is two hundred days, and that a day equals nine hours of our time, which they could conclude from the length of the days of our earth perceivable in me; and further, that they have a perpetual spring and summer, and consequently that the fields are ever green, and the trees ever bearing fruit: the reason of this is, because their year is so short, being equal only to seventy-five days of our time; and when this is the case, the cold does not continue long in winter, nor the heat in summer, and consequently the ground is continually green.

178. Concerning the ceremonies preparatory to and attending marriage, they related that a daughter, when she arrives at marriageable age, is kept at home, nor is she allowed to leave the house till the day she is to be married; that then she is conducted to a certain connubial house, where also several other young women arrived at the same age have been brought, and there they are placed behind a screen, which reaches to the middle of the body, so that they appear naked as to the breast and face: and that then young men come thither to choose for themselves a wife; and when

a young man sees a young woman that seems to suit him, and to whom his mind inclines him, he takes her by the hand; if she then follows him, he leads her to a house prepared for the purpose, and she becomes his wife; for they discover from the face whether they agree in mind, inasmuch as every one's face on that earth is an index of the mind, being free from deceit and dissimulation. For the preservation of decency, and to suppress lasciviousness, an aged man is seated behind the young women, and an aged woman at the side of them, and they observe. There are several such places to which the young women are conducted: and also stated times for the young men to make their choice; for if they do not find a young woman to suit them in one place, they go to another; and if not at one time, they return again at a future time. They said further, that a husband has only one wife, and in no case more, because this is contrary to Divine order.

THE END.

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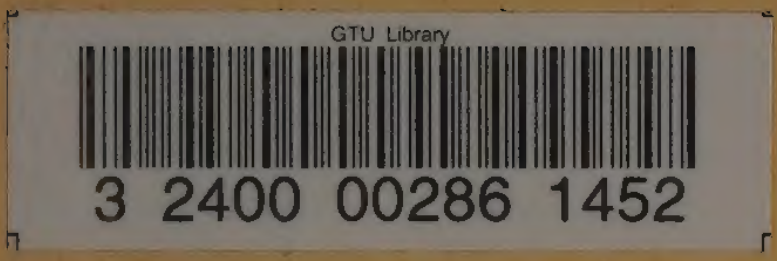

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